A SALVE FOR A SICKE MAN:

OR,

A TREATISE CONTAIning the nature, differences, and kinds of death; as also the right manner of dying well.

And it may serue for spirituall instruction, to

1. *Men when they goe to sea.*
2. *Soul[diers] when they goe to battell.*
3. *Women when they trauell with child*

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TO THE RIGHT HONOVRABLE and vertuous Lady, the Lady *Lucy* Counteſſe of Bedford.

THE death of the righteous, that is of euerie beleeuing and repentant ſinner, is a moſt excellent bleſſing of God, and brings with it many worthy benefits: which thing I proone on this manner. 1. God both in the beginning, and in the continuance of his grace, doth greater things vnto his ſeruants, then they doe commonly aske or thinke; and becauſe he hath promiſed ayd and ſtrength vnto them, therefore in wonderfull wiſedome he caſteth vpon them this heauie burden of death that they might make experience

What is the exceeding might and power of his grace in their weaknes.

II. *Iudgment begins at Gods house: and the righteous are laden with afflictions and temptations in this life, and therefore in this world they haue their deaths and hels, that in death they might not feele the torments of hell and death.* III. *When* Lazarus *was dead, Christ said:* He is not dead but sleepeth: *Hence it followeth that the Christian man can say, My graue is my bed, my death is my sleepe: in death I dye not, but onely sleepe. It is thought that of all terrible things death is most terrible: but it is false to them that be in Christ, to whom many things happen farre more heauie and bitter then death.*

IIII. *Death at the first brought forth sin; but death in the righteous by meanes of Christs death, aboliſheth sin, because it is the accomplishment*

lishment of mortification. And death is so far from destroying such as are in Christ, that there can be no better refuge for them against death: for presently after the death of the body, followes the perfect freedome of the spirit, and the resurrection of the body. V. *Lastly, death is a meanes of a Christian mans perfection, as Christ in his owne example sheweth, saying:* Behold I will cast out Diuels, and will heale still to day and to morrow, and the third I will be perfected. *Now this perfection in the members of Christ, is nothing else but the blessing of God, the authour of peace, sanctifying throughout, that their whole spirit and soules, and bodies, may be preserved without blame to the comming of our Lord Iesus Christ.*

Now hauing often thus considered with my selfe of the ex-

lencie of death, I thought good to draw the summe and chiefe heads thereof into this small treatise: the protection and consideration whereof, I commend to your Ladiship, desiring you to accept of it and reade it at your leisure. If I be blamed for writing vnto you of death, whereas by the course of nature, you are not yet neere death, Salomon *will excuse me, who saith, that we must remember our Creator in the dayes of our youth. Thus hoping of your H. good acceptance, I pray God to blesse this my little labour to your comfort and saluation.* September 7. 1595.

Your H. in the Lord:

W. Perkins.

The day of death is better *then the day that one is borne.*

THeſe words are a rule or precept, laid down by *Salomon* for weightie cauſes. For in the Chapters going before, he ſets forth the vanity of all creatures vnder heauen; and that at large in the very particulars. Now men heereupon might take occaſion of diſcontentment in reſpect of their eſtate in this life: therefore *Salomon* in great wiſedome heere takes a new courſe, and in this chapter begins to lay downe certaine rules of direction and comfort, that men might haue ſomwhat wherewith to arme themſelues againſt the troubles & the miſeries

ſeries of this life. The firſt rule is in the third verſe, that *a good name is better then a pretious oyntment*: that is a name gotten and maintained by godly conuerſation, is a ſpeciall bleſsing of God, which in the midſt of the vanitie of s this life, miniſtreth greater matter of reioycing and cõfort to the heart of man then the moſt pretious oyntment can doe to the outward ſenſes. Now ſome man hauing hard this firſt rule concerning good name, might obiect & ſay, that renowne & good report in this life affoords ſlender comfort: conſidering after it, followes death which is the miſerable end of all men. But this obiection to the wiſe-man remooueth by a ſecond rule in the wordes which I haue in hand, ſaying, that *the day of death is better then*

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the day that one is borne.

That wee may come to the true and proper ſenſe of this precept or rule, three points are to be conſidered. I. what is death here mentioned: II. how it can bee truely ſaid, that the day of death, is better then the day of birth: III. in what reſpect it is better.

For the firſt, death is a depriuation of life as a puniſhment ordained of God, and impoſed on man for his ſin. Firſt, I ſay, it is a depriuation of life, becauſe the very nature of death, is the abſence or defect of that life which God vouchſafed man by creation. I adde further, that death is a puniſhment, more ſpecially to intimate the nature & qualitie of death; and to ſhew that it was ordained, as a meanes of the execution of Gods

Gods iuſtice & iudgement. And that death is a puniſhment, *Paul* plainely auoucheth, when he ſaith, that *by one man ſinne entred into the world, and death by ſinne.* And againe, *that death is the ſtipend, wages, or allowance of ſinne.* Furthermore, in euery puniſhment there be three workers; the ordainer of it, the procurer, and the executioner. The ordainer of this puniſhment is God in the eſtate of mans innocency, by a ſolemne law then made in theſe very words: *'n the day that thou eateſt thereof, thou ſhalt dye the death.* But it may be alleadged to the contrary, that the Lord ſaith by the Prophet *Ezechiel*, that hee *will not the death of a ſinner*; and therefore that he is no ordainer of death. The anſwer may eaſily bee made, and that ſundry waies.

Gen. 2. 17.

Ezech. 3. 11.

First,

Firſt, the Lord ſpeakes not this to all men, or of all men, but to his owne people, the Church of the Iewes, as appeares by the clauſe prefixed, *Sonne of man* Verſe 10 *ſay vnto the Houſe of Iſrael, &c.* Againe, the words are not ſpoken abſolutely, but only in way of compariſon, in that of the twaine, he rather wills the conuerſion and repentance of a ſinner, then his death and deſtruction. Thirdly, the verie proper meaning of the words import thus much, that God doth take no delight or pleaſure in the death of a ſinner, as it is the *ruine & deſtruction* of the creature. And yet all this hinders not but that God in a new regard and conſideration, may both will & ordaine death; namely, as it is a due and deſerued puniſhment, tending to the execution of iuſtice;

ſtice, in which iuſtice God is as good as in his mercy. Againe, it may be obiected, that if death indeede had beene ordayned of God, then *Adam* ſhould haue bin deſtroyed, & that preſently vpon his fal. For the very words are thus. *Whenſoeuer thou ſhalt eat of the forbidden fruit, certenly thou ſhalt die.* *Anſw.* Sentences of Scripture are eyther Legall or Euangelical: the law & the goſpell being two ſeuerall and diſtinct parts of Gods word. Now this former ſentence is legall, & muſt bee vnderſtood with an exception borrowed from the Goſpel or the couenãt of grace made with *Adam*, and reuealed to him after his fall. The exception is this. Thou ſhalt certenly die whenſoeuer thou eateſt the forbidden fruit, except I do further giue thee a meanes

of

of deliuerance from death, namely the ſeed of the woman to bruiſe the ſerpents head. Secondly it may be anſwered, that *Adam* and all his poſterity died, and that preſently after his fall, in that his body was made mortall, and his ſoule became ſubiect to the curſe of the law. And whereas God would not vtterly deſtroy *Adam* at the very firſt, but onely impoſe on him the beginnings of the firſt and ſecond death; hee did the ſame in great wiſedome, that in his iuſtice hee might make a way to mercy: which thing could not haue beene if *Adam* had periſhed.

The executioner of this puniſhment is he that doth impoſe and inflict the ſame on man, and that alſo is God himſelfe, as he teſtifieth of himſelf in the Pro-

phet

Isa.45.6. phet Esay, *I make peace and create euill*. Now euil is of three sorts: naturall, morall, materiall. Naturall euill, is the destruction of that order, which God set in euery creature by the creation. Morall euill, is the want of that righteousnesse & vertue which the law requires at mens hands: and that is called sin. Materiall euill is any matter or thing which in it selfe is a good creature of God; yet so, as by reason of mans fall, it is hurtfull to the health and life of man, as henbane, wolf-bane, hemlock, & all other poysons are. Now this saying of Esay must not be vnderstood of morall euils, but of such as are either materiall or naturall: to the latter of which, death is to be referred, which is the destruction or abolishment of mans nature created.

The

The procurer of death is man not God; in that man by his ſin and diſobedience did pull vpon himſelfe his puniſhment. Therfore the Lord ſaith, *O Iſrael, one hath deſtroyed thee, but in mee is thine helpe.* Againſt this it may be obiected, that man was mortall in the eſtate of innocency before the fall. *Anſ.* The frame and compoſition of mans body, conſidered in it ſelfe, was mortall; becauſe, it was made of water and earth, and other elements, which are of themſelues alterable and changeable: yet if we reſpect that grace and bleſſing which God did vouchſafe mans body in his creation, it was vnchangeable and immortall, and ſo by the ſame bleſsing ſhould haue continued, if man had not fallen: and man by his fall depriuing himſelfe of this Oſ. 13, 6.

gift

gift and blessing, became euery way mortall.

Thus it appeares in part what death is: yet for the better clearing of this point, we are to cõsider the difference, of the death of a man, and of a beast. The death of a beast is totall and finall abolishment of the whole creature: for the body is resolued to the first matter, and the soule arising of the temperature of the body, vanquisheth to nothing. But in the death of a man it is otherwise. For though the body for a time be dissolued to dust, yet must it rise againe in the last iudgement, and become immortall; and as for the soule, it subsisteth by it selfe out of the body, and is immortall. And this being so, it may be demanded how the soule can die the second death? *Ans.* The soule dies

dies not becauſe it is vtterly abolished, but becauſe it is as though it were not, & it ceaſeth to be in reſpect of righteouſnes and fellowſhip with God. And indeede this is the death of all deaths, when the creature hath ſubſiſting and beeing, and yet for all that, is depriued of al cõfortable fellowſhip with God.

The reaſon of this difference is, becauſe the ſoule of man is a ſpirit, or a ſpirituall ſubſtance whereas a ſoule of a beaſt is no ſubſtance, but a naturall vigour or quality, and hath no beeing in it ſelfe, without the body on which it wholly depends. The ſoule of a man contrariwiſe being created of nothing, & breathed into the body, and as well ſubſiſting forth of it as in it.

The kinds of death are two, as the kinds of life are; bodily and

and ſpirituall. Bodily death is nothing elſe but the ſeperation of the ſoule from the body, as bodily life is the coniunction of body and ſoule: and this death is called the *firſt*, becauſe in reſpect of time it goes before the ſecond. Spirituall death is the ſeparation of the whole man both in body and ſoule from the gracious fellowſhip of God. Of theſe twaine the firſt is but an enterance to death, and the ſecond is the accompliſhment of it. For as the ſoule is the life of the body, ſo God is the life of the ſoule, and his ſpirit is the ſoule of our ſoules; and the want of fellowſhip with him, brings nothing but the endleſſe and vnſpeakeable horrors, and pangs of death.

Againe, ſpirituall death hath three diſtinct and ſeuerall degrees.

grees. The first is, when a man that is aliue, in respect of tempo rall life, lies dead in sin. Of this degree *Paul* speakes, when he saith, *But she that liueth in pleasure is dead while she liueth.* And this is the case of all men by nature, who are children of wrath, *and dead in sins and trespasses.* The second degree is in the verie end of this life, when the body is laid in the Earth, and the soule descends to the place of torments. The third degree is in the day of iudgement, when the body and soule meete againe, and goe both to the place of the damned, there to be tormented for euer and euer.

1 Tim. 5. 6.

Eph. 2. 5.

Hauing thus found the nature and differences & kinds of death, it is more then manifest, that the text in hand is to be vnderstood, not of the spiritual but

but of the bodily death: because it is opposed to the birth or natiuity of man. The words then must carry this sense; the time of bodily death, in which the body and soule of man are seuered asunder, is better then the time in which one is borne and brought into the world.

Thus much of the first point, now followeth the second: and that is, how this can bee true which *Salomon* saith: that *the day of death is better then the day of birth.* I make not this question to call the scriptures into controuersie, which are the truth it selfe, but I doe it for this end, that wee might without wauering be resolued of the truth of this which *Salomon* auoucheth: For there may bee sundry reasons brought to the contrary. Therfore let vs now handle the question; the reasons, or obiecti-

ons which may be alleadged to the contrary, may all bee reduced to sixe heads. The first is taken from the opinion of wisemen, who think it the best thing of all, neuer to be borne, and the next day to die quickly. Now if it be the best thing in the world not to be borne at all, then it is the worst thing that can bee to die after a man is borne. *Answ.* There be two sorts of men, one that liue and dye in their sinnes without repentance, the other which vnfeinedly repent & beleeue in Christ. Now this sentence may be truely auoucht of the first: of whom we may say as Christ said of *Iudas, It had bin good for him that he had neuer been borne.* But the saying applyed to the second sort of men is false. For to them that in this life turne to God by repentance, the

the beſt thing of all is to be borne, becauſe their birth is a degree of preparation to happineſſe: and the next beſt is to die quickly: becauſe by death they enter into poſſeſsion of the ſame their happineſſe. For this cauſe *Balaam* deſired to die the death of the righteous: and *Salomon* in this place prefers the day of death before the day of birth, vnderſtanding that death which is ioined with godly life, or the death of the righteous.

The ſecond obiection is taken from the teſtimonies of Scripture, Death is the *wages of ſin*, *Rom.6.23.* it is an *enemie of Chriſt*, *1 Cor.15.* and *the curſe of the Law*. Hence it ſeemes to follow, that in and by death men receiue their wages & payment for their ſinnes: that the day of death is the dolefull day,

wh

which the enemies preuailes against vs; that he which dies is curſed. *Anſ.* Wee muſt diſtinguiſh of death: it muſt be conſidered two waies; 1. as it is by it ſelfe in his owne nature: 2. as it is altered & changed by Chriſt. Now death by it ſelfe conſidered, is indeed the wages of ſin: an enemy of Chriſt, and of all his members, and the curſe of the law, yea the very ſuburbs and the gates of hell: yet in the ſecond reſpect, it is not ſo. For by the vertue of the death of Chriſt, it ceaſes to be a plague or puniſhment, and of a curſe it is made a bleſsing, & is become vnto vs a paſſage or middle-way betweene this life and eternall life; & as it were a little wicket or doore whereby wee paſſe out of this world, and enter into heauen. And in this reſpect

ſpect the ſaying of *Salomon* is moſt true. For in the day of birth, men are borne & brought forth into the vale of miſery, but afterward when they goe hence, hauing death altered vnto them by the death of Chriſt, they enter into eternall ioy and happineſſe with al the Saints of God for euer.

The third obiection is taken from the exãples of moſt worthy men, who haue made their prayers againſt death. As our Sauiour Chriſt, who prayed on this manner: *Father, if it be thy will, let this cup paſſe from me, yet not my will, but thy will bee done.* And *Dauid* prayed, *Returne, O Lord, deliuer my ſoule, ſaue me, for thy mercies ſake; for in death there is no remembrance of thee: in the graue who ſhall praiſe thee?* And *Ezechiah*, when the Prophet *E-*

Pſ.6.4.

Eſ.38.10.

ſay

ſay bad him ſet his houſe in order, and tolde him that he muſt die, wept ſore, & that in reſpect of death. Now by the examples of theſe moſt worthy men, yea by the example of the Sonne of God himſelfe, it may ſeem that the day of death is the moſt terrible & dolefull day of all. *Anſ.* When our Sauiour Chriſt praied thus to his Father, he was in his agonie, and he then as our Redeemer, ſtood in our roome and ſtead, to ſuffer all things that we ſhould haue ſuffered in our owne perſons for our ſins: and therfore he praied not ſimply againſt death, but againſt the curſed death of the croſſe; and he feared not death it ſelfe which is the ſeparation of body and ſoule, but the curſe of the law which went with death, namely, the vnſpeakable wrath

and indignation of God. The first death troubled him not, but the first and second ioyned together. Touching *Dauid*, whē he made the sixt Psalme, he was not onely sicke in body, but also perplexed with the greatest temptation of all, in that hee wrestled in conscience with the wrath of God, as appeares by the words of the text, where he saith, *Lord, rebuke me not in thy wrath.* And by this we see that hee prayed not simply against death, but against death at that instant whē he was in that grieuous temptation; for at other times hee had no such feare of death, as he himselfe testifieth, saying, *Though I should walk thorough the valley of the shaddow of death, I will feare no euill.* Therfore he praied against death only as it was ioyned with the appre-

Psa. 23. 4.

prehenſiō of Gods wrath. Laſtly, *Ezekiah* prayed againſt death, not onely becauſe he deſired to liue and doe ſeruice to God in his kingdome, but vpon a further and more ſpeciall regard; becauſe when the Prophet brought the meſſage of death, he was without iſſue, and had none of his owne body to ſucceede him in his kingdome. It will be ſaid, what warrant had *Ezekiah* to pray againſt death for this cauſe? *Anſ.* his warrant was good? for God had made a particular promiſe to *Dauid* & his poſterity after him, that ſo long as they feard God, & walked in his commādements, they ſhould not want iſſue to ſit vpon the throne of the kingdome after them. Now *Ezekiah* at the time of the Prophets meſſage, remembring what promiſe

1. Kin. 8. 15.

miſe God hath made, and how hee for his part had kept the condition therof, in that he had walked before God with an vpright heart, and had done that which was acceptable in his ſight, he prayed againſt death, not ſo much becauſe hee feared the danger of it, but becauſe he wanted iſſue. This prayer God accepted and heard, and he added fifteene yeares vnto his dayes, & two yeares after gaue him *Manaſſes*.

The fourth obiection is, that thoſe which haue been reputed to be of the better ſort of men, oftētimes haue miſerable ends: for ſome end their daies deſpairing, ſome rauing and blaſpheming, ſome ſtrangely tormented: it may ſeeme therfore that the day of death is the day of greateſt woe & miſery. To this

I answer first of all generally, that wee must not iudge of the estate of any man before God by outward things, whether they be blessings or iudgments: whether they fall in life or death. For (as *Salomon* saith) *all things come alike to all: and the same condition is to the iust and the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, hee that sweares, as hee that feareth an oath.* Secondly, I answer the particulars which he alleadged on this manner: And first of all touching despaire, it is true that not only wicked and loose persons despaire in death: but also repentant sinners, who oftentimes in their sickenesse testifie of themselues, that being aliue

and lying in their beds, they feele themselues as it were to be in hell, and to apprehend the very pangs and torments ther-of. And I doubt not for all this, but that the child of God most deare vnto him, may through the gulfe of desparation attaine to euerlasting happinesse. This appeares by the maner of Gods dealing in the matter of our saluation. All the workes of God are done in & by their contraries. In the creation all things were made, not of something, but of nothing, cleane contrary to the course of nature. In the worke of redemption, God giues life not by life, but by death: and if we consider aright of Christ vpon the Crosse, we shall see our paradise out of paradise in the midst of hell. For out of his owne cursed death

doth

doth hee bring vs life and eternall happineſſe. Likewiſe in effectual vocation, when it pleaſeth God to conuert and turne men vnto to him he doth it by the meanes of the Goſpel preached, which in reaſon ſhould driue all men from God. For it is as contrarie to the nature of man as fire to water, and light to darkneſſe: and for all this, though it bee thus againſt the diſpoſition and heart of man, it preuailes with him and turnes him to God. Furthermore whē God will ſend his owne ſeruants to heauen, he ſends them a contrarie way, euen by the gates of hell: and when it is his pleaſure to make them depend on his fauour and prouidence he makes them feele his anger and to bee nothing in themſelues, that they may wholly

pend vpon him, and bee whatsoeuer they are in him. This point being well considered, it is manifest that the childe of God may passe to heauen by the very gulfes of hel. The loue of God is like a sea, into which when a man is cast, he neither feeles bottome nor sees bank. I cõclude therefore that despaire whether it arise of weakenesse of nature, or of conscience of sin; though it fall out about the time of death, cannot preiudice the saluation of them that are effectually called. As for other strange euents which fall out in death, they are the effects of diseases. Rauing and blasphemings arise of the disease of melancholy and of frensies, which often happen at the end of burning feuers, the choller shooting vp to the braine. The wri-

writhing of his lippes, the turning of the necke, the buckling of the ioynts & the whole bodie, proceed of crampes and cõvulsions, which follow after much euacuation. And whereas some in sickneſſe are of that ſtrength, that three or foure mẽ cãnot hold thẽ without bonds, it comes not of witchcraft, and poſſeſsions, as people cõmonly thinke, but of choler in the veines. And wheras some whẽ they are dead, become as black as pitch (as *Bonner* was) it may ariſe by a bruiſe, or an impoſtume, or by the blacke iaundiſe, or by the putrifactiõ of the liuer: & it doth not alwaies argue some extraordinarie indgement of God. Now theſe and the like diſeaſes with their ſimptomes & ſtrange effects, thogh they ſhall depriue a man of his health,

health, & of the right vſe of the parts of his body, and of the vſe of reaſon too: yet they can not deprive his ſoule of eternal life. And all ſinnes, procured by violent diſeaſes, & proceeding from repentant ſinners, are ſins of infirmitie: for which, if they know them & come againe to the vſe of reaſon, they will further repent; if not, they are pardoned and buried in the death of Chriſt. And we ought not ſo much to ſtand vpon the ſtrangneſſe of any mans end, when we know the goodneſſe of his life: for wee muſt iudge a man not by his death, but by his life. And if this be true, that ſtrange diſeaſes, and thereupon ſtrange behauiours in death, may befal the beſt man that is: we muſt learne to reforme our iudgements of ſuch as lie at the point

of

of death. The common opinion is, that if a man lie quietly and goe away like a lamb (which in some diseases, as consumptions & such like, any man may doe) that he goes straight to heauen: but if the violence of the disease stirre vp impatience, and cause in the party franticke behauiours, then men vse to say, there is a iudgement of God seruing either to discouer an hypocrite, or to plague a wicked man. But the truth is otherwise; for indeed a man may dy like a lamb, and yet goe to hell: and one dying in exceeding torments, and strange behauiors of the body, may go to heauē: & by the outward conditiō of any mā, either in life or death, wee are not to iudge of his estate before God.

The fourth obiection is this: when a man is most neer death, then

then the diuell is moſt buſie in temptatió, & the more men are aſſaulted by *Satã*, the more dãgerous and troubleſome is their caſe. And therfore it may ſeem that the day of death is the worſt day of al. *Anſ.* The condition of Gods children in earth is twofold. Some are not tempted, & ſome are. Some I ſay are not tempted, as *Simeon*, who when he had ſeen Chriſt, brake forth and ſaid, *Lord, now letteſt thou thy ſeruant depart in peace, &c.* fore-ſignifying no doubt, that he ſhould end his dayes in all maner of peace. As for them which are tẽpted, though their caſe bee very troubleſome and perplexed, yet their ſaluation is not further off, by reaſon of the violence & extremity of temptation. For God is then preſent by the vnſpeakeable comfort of his

Luk. 2. 29.

his ſpirit, & when we are moſt weake, he is moſt ſtrong in vs; becauſe his manner is to ſhew his power in weaknes. And for this cauſe, euen in the time of death the diuell receiues the greateſt foyle, when hee lookes for the greateſt victory.

The ſixt obiection is this. Violent & ſudden death is a grieuous curſe, & of all euills which befall man in this life, none is ſo terrible: therefore it may ſeeme that the day of ſudden death is moſt miſerable. *Anſ.* It is true indeede that ſudden death is a curſe & grieuous iudgement of God, and therefore not without cauſe of men feard in the world: yet all things conſidered, wee ought more to bee afraid of an impenitent and euill life, then of ſudden death. For though it be euill, as death it ſelfe in his own

nature

nature is, yet we muſt not think it to be ſimply euil: becauſe it is not euill to al men, nor in all reſpects euil. I ſay it is not euil to all men, conſidering that no kind of death is euill or a curſe vnto them that are in Chriſt, who are freed from the whole curſe of the law. And therefore the holy Ghoſt ſaith, *Bleſſed are they that die in the Lord; for they reſt from their labours:* whereby is ſignified, that they which depart this life, being members of Chriſt, enter into euerlaſting happines; of what death ſoeuer they die, yea though it be ſudden death. Againe I ſay, that ſudden death is not euill in all reſpects; for it is not euill, becauſe it is ſudden, but becauſe it commonly takes men vnprepared, & by that means makes the day of death a blacke day, then

Apoc. 14.13.

and as it were a very ſpeedie down-fall to the gulfe of hell. Otherwiſe if a man bee ready and prepared to die, ſudden death is in effect no death, but a quicke and ſpeedy entrance to eternall life.

Theſe obiections being thus anſwered, it appeares to bee a manifeſt truth which *Salomon* ſaith, that *the day of death is better indeede then the day of birth.* Now I come to the third point in which the reaſons & reſpects are to be conſidered that make the day of death to ſurpaſſe the day of mans birth: & they may al be reduced to this one, namly, that the birth day is an entrance into all woe & miſerie, whereas the day of death ioyned with a godly and reformed life, is an entrance or degree to eternal life. Which I make manifeſt

nifeſt thus : Eternall life hath three degrees : one in this life, when a man can truely ſay that hee liues not, but that Chriſt liues in him: & this all men can ſay that repent and beleeue, & are iuſtified & ſanctified, & haue peace of conſcience, with other gifts of Gods Spirit, which are the earneſt of their ſaluatiō The ſecond degree is the end of this life when the body goes to the earth, & the ſoule is carried by the angels into heauē: the third is in the end of the world at the laſt iudgement, when body and ſoule reunited, do ioyntly enter into eternal happines in heauē. Now of theſe three degrees, death it ſelfe being ioyned with the feare of God, is the ſecond: which alſo containeth in it two worthy ſteps to life. The firſt, is a freedome from all miſeries

which

which haue their end in death. For though men in this life are ſubiect to manifold dangers by ſea & land, as alſo to ſundry aches, paines, diſeaſes, as feauers, and conſumptions. &c. yet when death comes there is an end of al. Again, ſo long as men liue in this world, whatſoeuer they be, they doe in ſome part lie in bondage vnder originall corruption and the remnants thereof, which are doubtings of Gods prouidence, vnbeliefe, pride of hart, ignorance, couetouſnes, ambition, enuy, hatred luſt, and ſuch like ſinnes, which bring forth fruits vnto death. And to be in ſubiection to ſinne on this maner, is a miſery of all miſeries. Therfore *Paul* whē he was tempted vnto ſinne by his corruptiō, calsthe very tēptation the buffets of *Satan*, & as it 2. Cor. 12

were

were a pricke or thorne wounding his flesh, and paining him at the very heart. Againe, in an other place wearied with his own corruptions, he cõplaines that he is sold vnder sinne, and he cries out: *O miserable man that I am, who shall deliuer me frõ this body of death?* *Dauid* saith, that his eies gushed out with riuers of teares when other men sinned against God: how much more then was he grieued for the sinnes wherewith he himselfe was ouertaken in this life: And indeed it is a very hell for a man that hath but a sparke of grace, to be exercised, turmoyled, and tempted with the inborne corruptions and rebellions of his owne heart: and if a man wold deuise a torment for such as feare God, & desire to walke in newnes of life, he can not

Ro.7.24. Psa.119. 136.

not deuiſe a greater then this. For this cauſe bleſſed is the day of death which brings with it a freedome from all ſinne whatſoeuer. For when we dye, the corruption of nature is quite aboliſhed, & ſanctification is accompliſhed. Laſtly, it is a great miſery that the people of God are conſtrained in this world to liue and conuerſe in the company of the wicked; as ſheepe are mingled with goats wch ſtrike them, annoy their paſture, and muddy their water. Hereupon *Dauid* cried out: *Woe is me that I remaine in Meſhech, and dwell in the tents of Kedar.* When *Elias* ſaw that *Ahab* and *Iezabel* had planted idolatry in Iſrael, and that they ſought his life alſo, he went apart into the wildernes and deſired to die. But this miſery alſo is ended in the day of death,

Pſal. 120. 5.

1. Kin. 19. 4.

death, in as much as death is as it were the hand of God to sort and single out those that be the seruants of God, from all vngodly men in this most wretched world.

Furthermore, this exceeding benefit comes by death, that it doth not only abolish the miseries which presently are vpō vs, but also preuēt those which are to come. *The righteous* (saith the Prophet *Esay*) *perisheth, and no man considereth it in his heart, and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away from the euill to come.* Example of this we haue in *Iosias. Because* (saith the Lord) *thine heart did melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, &c. behold therefore I will gather thee*

Isa. 57. 1.

2. Kin. 22. 30.

to

to thy fathers, and thou ſhalt bee put in thy graue in peace, & thine eyes ſhall not ſee all the euill which I will bring vpon this place. And *Paul* ſaith, that among the Corinthians, *ſome were aſleepe*, that is, dead, *that they might not bee condemned with the world.* 1 Cor. 11. 23.

Thus much of freedome from miſery, which is the firſt benefit that comes by death, & the firſt ſteppe to life: now followes the ſecond, which is, that death giues an entrance to the ſoule, that it may come into the preſence of the euerliuing God of Chriſt, and of all the Angels and Saints in heauen. The worthineſſe of this benefite makes the death of the righteous to bee no death, but rather a bleſsing to bee wiſhed of all men. The conſideration of this made *Paul* to ſay, *I deſire to* Phil. 1.

bee

be dissolued: but what is the cause of this desire? that followes in the next words, namely that by his dissolution he might *come to be with Christ*. When the Queen of *Sheba* saw all *Salomons* wisedome, & the house that he had built, and the meat of his table, & the sitting of his seruants, & the order of his ministers, and their apparel, &c. she said, *Happy are thy men, happy are these thy seruants which stand euer before thee & heare thy wisedome*: much more then may wee say, that they are ten thousand fold happy, which stand not in the presence of an earthly king, but before the king of kings, the Lord of heauen and earth, and at his right hand inioy pleasures for euermore. *Moses* hath beene renowned in all ages for this: that God vouchsafed him but so

1. King. 10. 8.

ſo much fauor as to ſee his hinder parts at his requeſt: O then what happines is this to ſee the glory & maieſtie of God face to face, and to haue eternall fellowſhip with God our Father, Chriſt our Redeemer, and the holy Ghoſt our comforter, and to liue with the bleſſed Saints and Angels in heauen for euer? Thus now the third point is manifeſt, namely, in what reſpects death is more excellent thē lif. It may be, here the mind of man vnſatisfied will yet further reply & ſay, that howſoeere in death the ſouls of men enter into heauen, yet their bodies, though they haue bin tenderly kept for meat, drink, & apparel and haue ſlept many a night in beds of doune, muſt lie in darke & loathſome graues, & there be waſt & cōſumed with worms.

Anſw.

Anſ. All this is true indeed, but all is nothing: if ſo be it we will but cõſider aright of our graues as we ought. We muſt not iudg of our graues, as they appeare to the bodily eye, but we muſt looke vpon them by the eye of faith, and conſider them as they are altered and changed by the death & buriall of Chriſt, who hauing vanquiſhed death vpon the Croſſe, purſued him afterward to his owne den, and foyled him there, & depriued him of his power: and by this means Chriſt in his owne death hath buried our death, aad by the vertue of his buriall, as with ſweete incenſe, hath ſweetened and perfumed our graues, and made thẽ of ſtinking & loath-
Iſa. 57. 2. ſome cabbins, to become princely pallaces, and beds of moſt ſweet & happie reſt, far more

more excellent then bedds of downe.

And though the body rot in the graue or be eaten of wormis or of fiſhes in the ſea, or burnt to aſhes, yet that wil not be vnto vs a matter of diſcomfort, if we doo wel cõſider the ground of al grace, namely, our coniunction with Chriſt. It is indeed a ſpirituall, and yet a moſt reall coniunction. And we muſt not imagine that our ſoules alone are ioyned to the body & ſoule of Chriſt, but the whole perſon of man both in body and ſoule is ioyned and vnited to whole Chriſt. And when we are once ioyned to Chriſt in this mortal life by the bõd of the ſpirit, we ſhall remaine & continue eternally ioined with him: and this vniõ once truly made, ſhal never be diſſolued. Hence it follows,

that although the body bee ſeuered from the ſoule in death, yet neither body nor ſoule are ſeuered frō Chriſt, but the very body rotten in the graue, drowned in the ſea, burned to aſhes, abides ſtill vnited to him & is as truly a mēber of Chriſt thē, as before. This point wee muſt remember as the foundation of al our comfort, and hold it for euer as a truth. For looke what was the condition of Chriſt in death, the ſame or the like is the condition of all his members. Now the condition of Chriſt was this, though his body and ſoule were ſeuered each frō other, as farre as heauen & the graue, yet neither of them were ſeuered from the Godhead of the Son, but both did in death ſubſiſt in his perſō And therefore though our bo-

dies

dies and soules be pulled asunder by naturall or violēt death, yet neither of them, no not the body it self shall be seuered and disioined from Christ. It wil be alledged, that if the body were then vnited to Christ, it should liue and bee quickned in the graue. *Ans.* Not so: whē a mans arme or leg is taken with the dead palsy, it receiues litle or no heat, life, sense, or motion from the body: and yet notwithstanding it remaines still a member of the body, because the flesh and the bone of it remaine ioyned to the flesh, & the bone of the body: euen so may the body remaine a member of Christ, though for some space of time it receiue neither sense nor motion nor life from the soule or from the Spirit of Christ.

Furthermore, we must remē-

ber that by the vertue of this coniunctō, ſhall the dead body, be it rotten, burned, deuoured, or howſoeuer conſumed, at the day of iudgment riſe to eternal glory. In the winter ſeaſō trees remain without fruit or leaues, and being beaten with wind & weather, appear to the eye as if they were rottē trees; yet when the ſpring time comes againe, they bring forth as before, buds and bloſſomes, leaues & fruit: the reaſon is becauſe the body, graine, & armes of the tree are alioined to the root, where lies the ſap in the winter ſeaſon, & whēce by means of this coniunctiō it is deriued to all the parts of the tree in the ſpring time. Euen ſo the bodies of men haue their winter alſo, in which they are turned to duſt, & ſo remain for the ſpace of many thouſand yeeres,

yeares, yet in the day of iudgement by means of that mystical coniunction with Christ, shal a diuine and quickening vertue streame thence to al the bodies of the elect to cause thē to liue againe, and that to life eternal. But some will say, that the wicked also rise again. *Ans.* they do so indeed, but not by the same cause for they rise by the power of Christ, as he is a Iudge to cōdemn thē: wheras the godly rise againe by the vertue of Christs resurrection, whereof they are partakers by meanes of that blessed & indissoluble coniunction which they haue with Christ. And the bodies of the elect thogh they consume neuer so much in the graue, yet are they still in Gods fauor, and in the couenāt of grace: to which, because they haue right beeing

dead, they ſhall not remaine ſo for euer, but ſhall riſe to glory at the laſt iudgment. Therefore the rotting of the body is nothing in reſpect, and the death of the body no death. And therfore alſo death in the old & new Teſtament is made but a ſleep, & the graue a bed, wherof the like was neuer ſeene; wherin a mã may reſt, nothing at all troubled with dreames or fantaſies; & whẽce he ſhal riſe, no more ſubiect to weaknes or ſicknes, but preſently be tranſlated to eternal glory. By this then which hath beene ſaid, it appeares that the death of the righteous is a ſecond degree to euerlaſting happines.

Now then conſidering our coniunction with Chriſt is the foundation of all our ioy & cõfort in life and death, we are in the

the feare of God to learne this one lesſō, namly, that while we haue time in this world, we muſt labour to be vnited vnto Chriſt that we may be bone of his bon & fleſh of his fleſh. This very point is as it were a flaggō of wine to reuiue our ſoules whē they be in a ſwown at any inſtant. And that we may bee aſſured that wee are certainely ioined to Chriſt, we muſt ſhew our ſelues to be members of his myſtical body by the daily fruits of righteouſneſſe & true repentance. And being once certainly aſſured in conſcience of our being in Chriſt, let death come whē it wil, & let it cruelly part aſunder both body & ſoule, yet ſhall they both remaine in the couenant, and by meanes thereof be reunited and taken vp to life eternall. Whereas on the

trary, if men be out of the couenant and die out of Christ, their soules goe to hell, and their bodies rot for a time in the graue but afterward they rise to endlesse perdition. Wherfore I say againe and againe, labour that your consciences by the holy Ghost may testifie that ye are liuing stones in the Temple of God, & branches bearing fruit in the true vine: & then ye shal feele by experience, that the pangs of death shall be a further degree of happinesse then euer ye found in your liues, euē then when ye are gasping and panting for breath.

Thus much for the meaning of the text, now followes the vses, & they are manifold. The first & principall is this; In that *Salomon* preferres the day of death before the day of birth; hee

hee doth therein giue vs to vnderstād, that there is a direct & certain way wherby a mā may die well; and if it had beene otherwise he could not haue said that *the day of death is better*. And wheras he auoucheth this he shewes withall, that there is an infallible way whereby a mā may make a blessed end. Therefore let vs now come to search out this way; the knowledge and true vnderstanding wherof must not bee fetched from the writings of men, but from the word of God, who hath the power of life and death in his owne hand.

Now that a man may die wel, Gods word requirs two things a preparation before death, & a right behauiour and disposition in death.

The preparation vnto death is

is an action of a repentant ſinner, wherby he makes himſelfe fit and ready to die, and it is a duty very neceſſarie, to which we are bound by Gods cõmandement. For there bee ſundrie places of Scripture which doe ſtraightly inioyn vs to watch & pray, & to make our ſelues ready euery day againſt the ſecond comming of Chriſt to iudgement. Now the ſame places do withall bind vs to make preparation againſt death, at which time God comes to iudgement vnto vs particularly, Againe, look as death leaueth a man, ſo ſhall the laſt iudgement finde him, and ſo ſhall he abide eternally: there may be changes, & conuerſions from euill to good in this life, but after death there is no change at all. Therefore a preparation to death can in no wiſe

wise bee omitted of him that desires to make an happy and blessed end.

This preparation is twofold: general, & particular. General preparation is that whereby a man prepares himselfe to dye throgh the whole course of his life. A duty most needefull that must in no wise be omitted. The reasons are these: First of all, death which is certain is most vncertain. I say it is certain, because no man can eschue death. And it is vncerten, 3. waies; 1. in regard of time: for no man knoweth when he shall die: secondly, in regard of place: for no man knowes where he shall dye, whether in his bed or in the field, whether by sea or by land: thirdly, in respect of the kind of death, for no mā knows whether he shal dy of a lingring

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or ſudden, or a violent or natural death. Hence it follows, that men ſhould euery day prepare themſelues to death. Indeed if wee could know when, where & how we ſhould die, the caſe were otherwiſe; but ſeeing we know none of theſe: it ſtãds vs in hand to look about vs. A ſecond reaſon ſeruing further to perſwade vs, is this: The moſt dangerous thing of all in this world is, to neglect al preparation. To make this point more manifeſt, I wil vſe this compariſon: A certaine man purſued by an Vnicorne, in his flight fals into a dungeon, & in his fal takes hold and hangs by the arme of a tree: now as he thus hangs looking downward, he ſets 2. worms gnawing at the root of the tree, & as he looks vpward he ſees an hiue of moſt

ſweet

weet hony, hereupó he climes
p into it, and ſitting by it he
eeds theron. In the mean ſea-
on while he is thus ſitting, the
wo worms knaw in pieces the
oot of the tree: wth done, tree
& man & all fall into the bot-
ome of the dungeon. Now this
Vnicorn is death: the man that
lyeth is euery one of vs, and e-
uery liuing man: the pit ouer
which he hangeth, is hell: the
arm of the tree is life it ſelf: the
two worms are day and night,
the continuance whereof is the
whole life of man: the hiue of
hony is the pleaſures, and pro-
fits and honours of this world,
to which whē men wholy giue
thēſelues, not cōſidering their
end, til the tree rot, that is, this
temporall life be cut off: which
beeing once done, they plunge
thēſelues quite into the gulf of
hell.

By this we ſee, that there is good cauſe that men ſhould not defer their preparation till the time of ſicknes, but rather euerie day make themſelues ready againſt the day of death. But ſome will ſay, it ſhall ſuffice if I prepare my ſelfe to pray when I begin to be ſicke. *Anſ.* Theſe men greatly deceiue thē ſelues for the time thē is moſt vnfit to begin a preparation, becauſe all the ſenſes & powers of the body are occupied about the pains and troubles of the diſeaſe: and the ſick party is exerciſed partly in conference with the Phiſitian, partly with the Miniſter about his ſoules health, & matters of conſciences; and partly with friends that comes to viſit. Therfore there muſt ſome preparation go before in the time of health, when the whole man

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with all the powers of body & ſoule are at liberty. Again, ther be ſome others which imagine and ſay, that a man may repent whē he wil, euen in the time of death: and that ſuch repentance is ſufficiēt. *Anſ.* It is falſe which they ſay; for it is not in the pow er of man to repent when hee himſelfe wil; when God wil, he may. It is not in him that willeth or runneth, but in God that hath mercy. And Chriſt ſaith, that many ſhal ſeek to enter into heauen, and ſhall not be able, but why ſo? becauſe they ſeeke when it is too late, namely whē the time of grace is paſt. Therfore it is exceeding folly for men ſo much as once to dream that they may haue repentance at cōmand: nay it is a iuſt iudgment that they ſhould be condemned of God in death, that did

did contemne God in their life and that they ſhould quite bee forgotten of God in ſickneſſe, that did forget God in their health. Again I anſwer, that this late repentance is ſeldom or neuer true repentance. It is ſicke like the party himſelfe, commonly languiſhing and dying together with him. Repentance ſhould be voluntary) as all obedience to God ought) but repẽtance takẽ vp in ſicknes, is vſually conſtrained & extorted by the feare of hel, & other iudgements of God: for croſſes, fflictions, & ſicknes will cauſe the groſſeſt hypocrite that euer was to ſtoope and buckle vnder the hand of God, and to diſſemble faith and repentance and euery grace of God, as though he had them as fully as any of the true ſeruants of God: wheras indeed he

he wãts thẽ altogether. Wherfore ſuch repentance commonly is but counterfeit. For in true and ſound repentance mẽ muſt forſake their ſinnes; but in this the ſinne forſaks the man; who leaues all his euill waies onely vpõ this, that he is conſtrained to leaue the world. Wherefore it is a thing greatly to be wiſhed, that men would repent and prepare thẽſelues to die in the time of health before the day of death or ſickneſſe come. Laſtly it is alleaged that one of the theeues repented vpon the croſſe. *An.* The theefe was cãlled after the eleauẽth houre at the point of the twelfth, when he was now dying and drawing on: Therefore his conuerſion was altogether miraculous & extraordinary: and there was a ſpecial reaſon why Chriſt wold haue

haue him to be called then, that while he was in suffering hee might shew forth the vertue of his passion; that all which saw the one, might also acknowledge the other. Now it is not good for men to make an ordinary rule of an extrordinarie example.

Thus then this point beeing manifest, that a generall preparatiō must be made; let vs now see in what manner it must bee done. And for the right doing of it, fiue duties must be practised in the course of our liues. The first is the meditation of death in the life time; for the life of a Christiā is nothing els but a meditatiō of death. A notable practise herof we haue in the example of *Ioseph* of *Arimathea*, who made his tombe in his life time in the middest of his gar-

gardē: no doubt for this end, to put himself in mind of death, & that in the midst of his delight & pleasures. Heathen Philosophers that neuer knew Christ, had many excellent meditatiōs of death, though not comfortable in regard of life euerlasting. Now we that haue known and beleeued in Christ, must go beyond them in this point, considering with our selues such things as they neuer thought of, namely, the cause of death, our sinne: the remedy thereof, the cursed death of Christ; cursed I say in regard of the kind of death and punishment layd vpon him, but blessed in regard of vs. Thirdly, wee must often meditate of the presence of death, which we doe, when by Gods grace we make an account of euery present day as if

it

it were the day of our death, & reckon with our ſelues when we goe to bed, as though we ſhould neuer riſe againe, and when we riſe, as though wee ſhould neuer lie downe again.

This meditation of death is of ſpeciall vſe, and brings forth many fruits in the life of man. And firſt of all, it ſerues to hũble vs vnder the hand of God. Example we haue of *Abraham*, who ſaid, *Behold I haue begun now to ſpeake to my Lord, & I am but duſt and aſhes*, Marke heere, how the conſideration of his mortality made him to abaſe & caſt down himſelfe in the ſight of God; and thus if wee could reckon of euery day as of the laſt day, it would pul down our peacocks feathers, and make vs with *Iob* to abhor our ſelues in duſt and aſhes.

Gen, 18. 27.

Secondly,

Secondly, this meditation is, a means to further repentance. When *Ionas* came to Niniue & cried, *Yet forty dayes and Niniue shall be destroyed*, the whole city repented in sackecloath and ashes. When *Elias* came to *Ahab* and tolde him that the dogges should eate *Iesabell* by the wall of *Iesrael*, and him also of *Ahabs* stock that died in the city, &c. it made him to humble himself so, as he Lord saith to *Elias*, *seeest thou how* Ahab *is humbled before me*. Now if the remembrance of death was of such force in him that was but an hypocrite, how excellent a means of grace will it bee in them that truely repent.

Thirdly, this meditatiō serues to stir vp contentation in euery estate and condition of life that shall befall vs. Righteous

Iob

Iob in the middeſt of his afflict-
ons, comforts himſelf with this
conſideration. *Naked* (ſaith he)
came I forth of my mothers wombe
and naked ſhall I returne againe,
&c. bleſſed bee the name of the
Lord. And ſurely the often me-
ditation of this, that a man of al
his aboundance can carry no-
thing with him but either a cof-
fin or a winding ſheet, or both,
ſhould be a forcible meanes to
repreſſe the vnſatiable deſire of
riches & the loue of this world

Thus we ſee what an effectu-
all means this meditation is to
encreaſe and further the grace
of God in the hearts of men.
Now I comméd this firſt duty
to your Chriſtian conſiderati-
ons deſiring the practiſe of it in
your liues; which practiſe that
it may take place, two things
muſt be performed. 1. labor to

plucke

plucke out of your harts a wicked & erroneous imagination, whereby euery man naturally bleſſeth himſelfe and thinkes highly of himſelfe: and though hee had one foote in the graue yet he perſwades himſelfe that he ſhall not die yet. There is no man almoſt ſo olde but by the corruptiō of his heart he thinks that he ſhall liue one yeare longer. Cruell & vnmerciful death makes league with no man: and yet the Prophet *Eſay* ſaith, that the wicked man maks a league with death: How can this be? there is no league made indeed but onely in the wicked imaginatiō of man, who falſly thinks that death will not come neere him, though al the world ſhold be deſtroyed. Se an example in the parable of the rich mā, that hauing ſtored vp abundance of

wealth

welth for many ſeares, ſaid vnto his own ſoule, *Soule, thou haſt much goods laid vp for many years, liue at eaſe, eat, drinke, and take thy paſtime*: whereas his ſoule was fetcht away preſently. And ſeeing his naturall corruption is in euery mans hart, we muſt daily fight againſt it, & labour by all might & maine that it take no place in vs: for ſo long as it ſhal preuaile, we ſhall be vtterly vnfit to make any preparation to death. We ought rather to indeauour to attaine to the mind and meditation of S. *Hierome*, who teſtifieth of himſelfe, on this maner, *Whether I walke, or ſleep, or whatſoeuer I do, me thinks I heare the ſound of the trumpet, riſe ye dead, & come to iudgement.*

Luke. 12. 17.

In Epiſt.

This ſecond thing which we are to practiſe, that we may come to a ſerious meditation of our

our owne ends, is, to make praier vnto God, that we might bee enabled to resolue our selues of death continually. Thus *Dauid* prayed, *Lord make mee to know mine end, and the measure of my daies, let mee know how long I haue to liue*, And Moses, *Lord teach me to number my daies, that I may apply mine heart vnto wisedome.* It may be said, What need men pray to God that they may be able to number their daies? cannot they of themselues reckon a fewe yeares and daies, that are able by art to measure the globe of the earth, and the spheres of heauen, and the quantities of the starres, with their longitudes, latitudes, altitudes, motions, and distances from the earth? Now verily: For howsoeuer by a generall speculation wee thinke something of our

Psa. 3. 9. 10.

Psa. 90. 4.

ends, yet vnleſſe the Spirit of God bee our ſchoole-maſter to teach vs our dutie, we ſhall neuer bee able ſoundly to reſolue our ſelues of the preſence and ſpeedineſſe of death. And therefore let vs pray with *Dauid* and *Moſes* that God would inlighten our minds with knowledge, & fill our hearts with his grace that wee might rightly conſider of death, and eſteeme of euery day and houre, as it were the day and houre of death.

The ſecond duty in this generall preparation is, That euery man muſt daily indeauour to take away from his owne death the power and ſtrength thereof. And I pray you marke this point. The Philiſtims ſawe by experience, that *Samſon* was of great ſtrength, & therefore they vſed meanes to know in what part

part of his body it lay; and when they found it to be in the hayre of his head, they ceaſed not vntill it was cut off. In like manner the time will come whē we muſt encounter hand to hand with tyrannous & cruell death: the beſt therefore is, before hand now while wee haue time to ſearch where the ſtrength of death lies, which beeing once knowne, wee muſt with ſpeed cut off his *Sampſons* lockes, and bereaue him of his power, diſarme him, & make him altogether vnable to preuaile againſt vs. Now to find out this matter, we need not to vſe the counſell of any Dalilah; for we haue the word of God which teacheth vs plainely where the ſtrength of death conſiſts, namely in our ſins, as *Paul* ſaith, *The ſting of death is ſinne.* Well then, we knowing certenly that

the power and force of euery mans partibular death, lies in his owne ſinnes, muſt ſpend our time and ſtudy in vſing good meanes that our ſinnes may bee remooued and pardoned. And therefore wee muſt daily enure our ſelues in the practiſe of two duties. One is to humble our ſelues for all our ſins paſt, partly cõfeſsing thē againſt our ſelues, partly in praier crying to heauen for the pardon of them. The other is for time to come to turne vnto God, and to carry a purpoſe, reſolution, and indeauor in all things to reforme both heart & life according to Gods word. Theſe are the very principall & proper duties; wherby the power of death is much rebated, and he is made of a mighty & bloody enemy ſo far forth friendly and tractable, that we may with

comfort

comfort incounter with him and preuaile too. Therefore I commend these duties to your Christian considerations, and carefull practise, desiring that ye would spend your daies euer hereafter in doing of them. If a man were to deale with a mighty dragon or serpent hand to hand, in such wise as he must either kill or bee killed, the best thing were to bereaue him of his sting, or of that part of the body where his poyson lies: now death it selfe is a serpent, dragon, or scorpion, and sinne is the sting and poyson whereby he wounds and kils vs. Wherefore without any more delay, see that you pull out his sting: the practise of the foresaid duties is as it were a fit and worthy instrument to doe the deed. Hast thou beene a person ignorant of Gods will, a contemner

the power and force of euery mans partibular death, lies in his owne ſinnes, muſt ſpend our time and ſtudy in vſing good meanes that our ſinnes may bee remooued and pardoned. And therefore wee muſt daily enure our ſelues in the practiſe of two duties. One is to humble our ſelues for all our ſins paſt, partly cõfeſsing thẽ againſt our ſelues, partly in praier crying to heauen for the pardon of them. The other is for time to come to turne vnto God, and to carry a purpoſe, reſolution, and indeauor in all things to reforme both heart & life according to Gods word. Theſe are the very principall & proper duties; wherby the power of death is much rebated, and he is made of a mighty & bloody enemy ſo far forth friendly and tractable, that we may with

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of his word, and worſhip, a blaſphemer of his name, a breaker of his Sabbaths, diſobedient to parents and magiſtrates, a murderer, a fornicatour, a rayler, a ſlanderer, a couetous perſon, &c. reforme theſe thy ſins, & all other like to them, pull them out by the rootes from thy heart, & caſt them off. So many ſinnes as be in thee, ſo many ſtings of death be alſo in thee to wound thy ſoule to eternall death: therfore let no one ſin remaine for which thou haſt not humbled thy ſelfe and repented ſeriouſly. When death hurts any man, it takes the weapons whereby hee is hurt, from his owne hand. It cannot doe vs the leaſt hurt but by the force of our owne ſinnes. Wherefore I ſay againe, and againe, lay this point to your hearts, and ſpend your ſtrength, life,

life, and health, that ye may before ye die, aboliſh the ſtrength of death. A man may put a ſerpent in his boſome when the ſting is out: & we may let death creepe into our boſomes, and gripe vs with his legs, and ſtab vs at the heart; ſo long as hee brings not his venime and poyſon with him.

And becauſe the former duties are ſo neceſſary, as none can be more, I will vſe ſome reaſons yet further to inforce thē. What ſoeuer a man would doe when hee is dying, the ſame hee ought to doe euery day while hee is liuing: now the moſt notorious and wicked perſon that euer was, when he is dying, will pray and deſire others to pray for him, and promiſe amendment of life, proteſting that if he might liue, he would become a practi-

tioner in all the good duties of faith, repentance, and reformation of life. Oh therefore be carefull to doe this euery day. Again the saying is true, he that would liue when hee is dead, must die while he is aliue, namely to his sinnes. Wouldest thou then liue eternally? sue to heauen for thy pardon, and see that now in thy lifetime thou die to thine owne sinnes. Lastly, wicked *Balaam* would faine die the death of the righteous: but alas, it was to small purpose: for he would by no meanes liue the life of the righteous. For his continuall purpose and meaning was to follow his old waies in sorcerles and couetousnesse. Now the life of a righteous man stands in the humbling of himselfe for his sinnes past, and in a carefull reformatiō of life to come. Wouldest

deſt thou then die the death of the righteous? then looke vnto it, that thy life, be the life of the righteous: if ye will needs liue the life of the vnrighteous, yee muſt looke to die the death of the vnrighteous. Remẽber this, and content not your ſelues to heare the word, but be doers of it: for ye learne no more indeed, what meaſure of knowledge ſoeuer ye haue, then ye practiſe.

The third dutie in our generall preparation, is in this life to enter into the firſt degree of life eternal. For as I haue ſaid, there be three degrees of life euerlaſting, and the firſt of them is in this preſent life: for hee that would liue in eternall happineſſe for euer, muſt beginne in this world to riſe out of the graue of his owne ſinnes, in which by nature hee lies buried; and liue in new-

newneſſe of life, as it is ſaid in
Re.20.6. the Reuelation, *Hee that will eſcape the ſecond death, muſt bee made a partaker of the firſt reſurrection.* And *Paul* ſaith to the Colloſsians, that they were in this life deliuered from the power
Col.1.13 of darkneſſe, *and tranſlated into the kingdome of Chriſt.* And Chriſt ſaith to the Church of the Iews, *The kingdome of heauen is amongſt you.* Now this firſt degree of life is, when a man can ſay with *Paul I liue not, but Chriſt liues in mee:* that is, I finde partly by the teſtimonie of my ſanctified conſcience, and partly by experience, that Chriſt my redeemer by his Spirit guideth and gouerneth my thoughts, will, affections, and all the powers of body and ſoule, according to the bleſſed direction, of his holy will. Now that wee may bee able

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truely to say this, wee must haue three gifts and graces of God, wherein especially this first degree of life consists. The first is *sauing knowledge*, whereby wee do truely resolue our selues that God the Father of Christ is our Father, Christ his Sonne our redeemer, and the holy Ghost our comforter. That this knowledge is one part of life eternall, it appeares by the saying of Christ in Iohn. *This is life eternall*, that Ioh. 17. is, the beginning and entrance to life eternall, *to know thee the onely God, and whom thou hast sent Iesus Christ.* The second grace, is peace of Conscience which Phil. 4. passeth all vnderstanding, and therefore *Paul* saith, that Rom. 14 the kingdome of heauen is *righteousnesse, peace of conscience, and ioy in the holy Ghost.* The horrour of a guilty conscience

is

is the beginning of death & de-
ſtruction: therefore peace of
cóſcience deriued fró the death
of Chriſt is life and happineſſe.
The third is the regiment of the
Spirit, whereby the heart and
life of man is ordered according
to the word of God. For *Paul*
Rom. 8. 14. ſaith, that they that are the chil-
dren of God, *are led by the Spirit*
of Chriſt. Now ſeeing this is ſo,
that if wee would liue eternally,
we muſt begin to liue that bleſ-
ſed and eternall life before wee
die; here we muſt be carefull to
reforme two common errors,
The firſt is, that a man enters in-
to eternall life when he dies, and
not before; which is a flatte vn-
truth. Our Sauiour Chriſt ſaide
to Zacheus. *This day is ſaluation*
come to thy houſe: giuing vs to vn-
derſtand, that a man then begins
to be ſaued, when God doth ef-
fectually

fectually call him by the miniſtery of the Goſpel. Whoſoeuer then will bee ſaued when hee is dying and dead, muſt begin to be ſaued while he is now liuing. His ſaluation muſt beginne in this life, that would come to ſaluation after this life: *Verily, verily*, ſaith Chriſt. *He that heareth my word, and beleeueth in him that ſent mee, hath eternall life*, namely, in this preſent life. The ſecond error is, that howſoeuer a man liue, if when hee is dying hee can lift vp his eyes, and ſay *Lord haue mercy vpon me*, hee is certainely ſaued. Behold a very fond & fooliſh conceit, that deceiues many a mā. It is all one as if an arrand thiefe, ſhould thus reaſon with himſelfe, and ſay, I will ſpend my dayes in robbing and ſtealing, I feare neither arraignement nor execution. For

Ioh. 5, 24

at

at the very time when I am to be turned off from the ladder if I doe but call vpon the iudge, I know I shall haue my pardon. Behold a moſt dangerous and deſparate courſe: and the very ſame is the practiſe of careleſſe men in the matter of their ſaluation. For a man may die with *Lord haue mercy* in his mouth, & periſh eternally; except in this world he enter into the firſt de-
Mat. 7. 21 gree of eternall life. *For not euery one that ſaith Lord, Lord, ſhall enter into heauen, but hee that doth the will of the Father which is in heauen.*

The fourth duty is to exerciſe and enure our ſelues in dying by little and little ſo long as we liue here vpon earth, before we come to die indeede. And as men that are appointed to run a race, exerciſe themſelues before

in

in running, that they may get the Victory; ſo ſhould we begin to die now while we are liuing, that we might dy well in the end But ſome may ſay, how ſhould this be done? *Paul* giues vs direction in his own example, when hee ſaith, *By the reioycing which I haue in Chriſt, I die daily.* And hee died daily not onely becauſe hee was often in danger of death by reaſon of his calling; but alſo becauſe in all his danges and troubles, hee enured himſelfe to die For when men doe make the right vſe of their afflictiõs, whether they bee in bodie or minde or both, and doe with all their might endeauour to beare them patiently; hnmbling themſelues as vnder the correction of God, then they begin to die well and to doe this indeede is to take an excellent courſe. He that would 1.Co,15 31.

mor-

mortifie his greateſt ſins, muſt begin to doe it with ſmall ſinnes, which, when they are once reformed, a man ſhal be able more eaſily to ouercome his maſter-ſins. So likewiſe he that would be able to beare the croſſe of all croſſes, namely, death it ſelfe; muſt firſt of all learne to beare ſmall croſſes, as ſickneſſes in bodie, and troubles in minde, with loſſes of goods and of friends, and of good name: which I may fitly tearme litle deaths, and the beginnings of death it ſelfe: and we muſt firſt of all acquaint our ſelues with theſe litle deaths, before we can be able to beare the great death of all. Again, the afflictions and calamities of this life, are as it were the harbingers and purueyers of death: and we are firſt to learne how to entertaine theſe meſſengers, that when

morſpoſt crucem minor eſt

when death the Lord himselfe shall come, wee may in better manner entertaine him. This point *Bilney* the martyr wel considered, who oftentimes before he was burned, put his finger into the flame of the candle, not only to make triall of his ability in suffering, but also to arme and strengthen himselfe against greater torments in death. Thus ye see the fourth duty, which ye must in any wise learne and remember, because we cannot be able to beare the pangs of death well, unlesse wee bee first well schooled and nurtured by sundry trials in this life.

The fifth and last dutie is set downe by *Salomon*: *All that thine hand shall finde to doe, doe it with all thy power*, And marke the reason. *For there is neither worke, nor invention, nor knowledge,* Ec. 9. 10.

ledge, nor wisedome in the graue whither thou goest. To the same purpose *Paul* saith, *Doe good to*
Gal. 6. 10 *all men while ye haue time.* Therefore if any man bee able to doe any good seruice either to Gods Church, or to the Commonwealth, or to any priuate man, let him do it with all speede and with all his might, least death it selfe preuent him, He that hath care thus to spend his daies, shall with much comfort and peace of conscience end his life.

Thus much of generall preparation. Now followeth the particular, which is in the time of sickneſſe. And here first of all I will shew what is the doctrine of the Papists, and then afterward the truth. By the popish order and practise, when a man is about to die, hee is inioyned three things. First, to make sacramental

cramentall confeſsion, eſpecially if it be in any morall ſinne; ſecondly to receiue the Euchariſt; thirdly to require his annoyling, that is, the Sacrament (as they call it) of extreame vnction.

Sacramentall confeſsion, they tearme a rehearſall, or enumeration of all a mans ſins to a prieſt, that he may receiue abſolution. But againſt this kinde of confeſsion, ſundry reaſons may bee alleadged. Firſt of all it hath no warrant either by commandement or example in the whole word of God. They ſay yes: and they endeauour to prooue it thus: He which lies in any mortall ſinne, is by Gods law bound to doe penance and to ſeeke reconciliation with God: now the neceſſary meanes after baptiſme to obtain reconciliation, is confeſsion of all our ſins to a Prieſt,

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Becauſe Chriſt hath appointed Prieſts to bee Iudges vpon earth with ſuch meaſure of authority, that no man falling after baptiſme, can without their ſentence and determination bee reconciled, & they cannot rightly iudge, vnleſſe they know all a mans ſinnes: therefore all that fall after baptiſme, are bound by Gods word to open all their ſinnes to the Prieſt. *Anſw.* It is falſe which they ſay, that the Prieſts are Iudges, hauing power to examine and take knowledge of mens ſins, & iuriſdictiō whereby they can properly abſolue & pardon, or retain them. For Gods word hath giuen no more to man, but a *miniſtery of reconciliation*, whereby in the name of God, and according to his word, hee doth preach, declare, and pronounce, that God doth

doth pardon or not pardon his sins. Againe, pardon may truly be pronounced, and right iudgment of the estate of any man, without a particular rehearsall of all his sinnes. For hee which soundly and truly repents of one or some few sinnes, repents of all. Secondly, this confession is ouerturned by the practise of the Prophets and Apostles, who not onely absolued particular persons, but also whole Churches without exaction of an auricular confession. When *Nathan* the Prophet had rebuked *Dauid* for his two great and horrible crimes. *Dauid* touched with remors said, *I haue sinned*, & *Nathã* presently without further examination declared vnto him in the name of God, that his sins were forgiuen him. Thirdly, it can not bee prooued by any

2. Sam. 12. 13.

good

good and ſufficient proofes, that this confeſsion was vſed in the Church of God till after fiue or ſixe hundred yeares were expired. For the confeſsion which was then in vſe, was either publike before the Church, or the opening of a publike fault to ſome priuate perſon in ſecret. Therefore to vrge ſicke men vnto it lying at the point of death is to lay more burdens on them then euer God appointed.

And whereas they make it a neceſſary thing to receiue the Euchariſt in the time of ſicknes toward death, and that priuatly of the ſicke party alone, they haue no warrant for their practiſe and opinion. For in the want of the Sacrament there is no danger, but in the contempt: and the very contempt it ſelfe is a ſin which may bee pardoned,

if

if wee repent. And there is no reaſon why wee ſhould thinke that ſicke men ſhould be depriued of the comfort of the Lords ſupper, if they receiue it not in death, becauſe the fruit and efficacie of the Sacrament once receiued, is not to be reſtrained to the time of receiuing, But it extends it ſelf to the whole time of mans life afterward. Againe, the ſupper of the Lord is no priuate action, But meerely Eccleſiaſticall: and therefore to be celebratrd in the meeting and aſſembly of Gods people; as our Sauiour Chriſt preſcribeth, when hee ſaith, *Doe you this*: & *Paul* in ſaying *When ye come together*. But it is alleadged that the Iſraelites did eat the Paſchal lamb in their houſes whē they were in Egypt, *Anſ.* The Iſraelits had then no libertie to make any publike mee-

Lu. 22.19. 1. Co. 11. 21.

meeting for that end: that God commanded that the Paschall Lamb should be eaten in all the houses of the Israelites at one & the same instant; & that in effect was as much as if it had bin publike. Againe, they alledge a Canon of the councell of Nice; which decreeth, that men being about to die, must receiue the Eucharist, and not a be depriued of the prouision of food necessarie for their iourney. *Ans.* The Councell made no decree touching the administration of the Sacrament to all men that die, but to such only as fall away frō the faith in persecution, or fall into any other notorious crime and were thereupon excommunicate, & so remained till death: & either then or somewhat before testified their repentance for their offences. And the Ca-

Can. 12. a fraudari viatico.

non

none was mad for this end, that such persons might bee assured that they were againe receiued into the Church, and by this means depart with more cõfort Thirdly it is obiected, that in the primitiue church, part ofthe Euchariſt was caried by a lad to *Serapion* an aged man, lying ſick in his bed. *Anſ.* It was indeede the cuſtome of the auncient Church frõ the very beginning that the element of bread and wine, ſhould be ſent by ſome of the Deacons to the ſick, which were abſent from the aſſembly. And yet neuertheleſſe heere is no footing for priuate communions. For the Euchariſt was only then ſent, when the reſt of the Church did openly communicate; and ſuch as were thẽ abſent onely by reaſon of ſickneſ, & deſired to be partakers of

Euſ. lib. 6. c. 36.

that blessed communion, were to be reputed as present. Lastly, it is obiected, that it was the manner of men and women in former times *a* to carrie part of the Sacrament home to their houses, and to reserue it till the time of necessitie, as the time of sicknes, and such like. *Ans.* The reseruation of the Sacrament was but a superstitious practise, though it be ancient. For out of the administratiō, that is, before it begin, & after it is ended, the Sacramēt ceaseth to be a Sacrament, & the elements to be elements. As for the practise of thē that vsed to cram the Eucharist into the mouth of them that were diseased, it is not onely superstitious, but also very absurd

a Basil. ep ad Cæs. Tert. Lib. ad vxor. Hier. in Apo. pro. lib. in ob

Conc. Carth. 3. can. 6.

As for the annoyling of the sicke, that is, the annointing of the body, specially the organes

or

or instruments of the senses, that the party may obtain the remission of his sinnes, and comfort against al the temptatiõs of the diuell in the houre of death, and strẽgth more easily to beare the paines of sicknes, and the pangs of death, and be againe restored to his corporall health, if it bee expedient for the saluatiõ of his soule; it is but a dotage of mans braine, and hath not so much as a shew of reason to iustifie it. The fift of *Iames* is commonly alledged to this purpose, but the annointing there mentioned is not of the same kinde with this greasie sacrament of the Papists. For that annointing of the body was a ceremony vsed by the Apostles and others, when they put in practise the miraculous gift of healing which gift is now ceased Secõdly, that annoin ing

had a promiſe that the party annoynted ſhould recouer his health: but this Popiſh annointing hath no ſuch promiſe; becauſe for the moſt part the perſons thus annoynted dye afterward without recouery: wheras thoſe which were annointed in the Primitiue Church alwayes recouered. Thirdly, the ancient annointing ſerued onely for the procuring of health, but this tends further to the procuring of remiſsion of ſins, & ſtrength in temptation. Thus hauing ſeen the doctrine of the Papiſts, I come now to ſpeake of the true & right maner of making particular preparation before death, which containes three ſorts of duties: one concerning God, the other concerning a mans own ſelfe, the third concerning our neighbor. The firſt concerning God, is to ſeek to be recō-

ciled vnto him in Christ, though we haue bin long assured of his fauour. All other duties must come after in the second place, & they are of no effect without this. Now this reconciliatiō must be sought for & is obtained by a renuing of our former faith & repentance: and they must bee renued in this manner. So soone as a man shal feele any maner of sickness to sease vpon his body, he must consider with himselfe whēce it ariseth: & after serious consideration he shal finde that it comes not by chance or fortune, but by the prouidence of God. This done, he must go yet further, & cōsider for what cause the Lord should afflict his body with any sickness or disease. And he shal find by Gods word, that sicknesse comes ordinarily and vsually of sinne. *Wherefore is the*

liuing man sorrowfull? man suffereth for his sin. It is true indeede, there be other causes of the wāts of the body & of sicknes, beside sinne: and though they bee not known to vs, yet they are known to the Lord. Hereupon Christ when hee saw a certaine blinde man, and was demanded what was the cause of the blindnesse: answered, *Neither hath this man sinned nor his parents, but that the*
Ioh. 9, 2. *Workes of God should bee shewed on him.* Yet we for our parts, who are not to goe by the secret, but by the reuealed will of God, must make this vse of our sickenes, that it is sent to vs for our sinnes. When Christ healed the man sicke of the palsy, hee saith,
Mat. 9, 2 *Be of good comfort, thy sinnes are forgiuen thee*: and when he had healed the man by the poole of Bethesda, that had bin sicke 38

yeares

years, he bids him *sinne no more lest a worse thing happen vnto him*: giuing them both to vnderstand that their sicknes came by reasō of their sinnes. And thus should euery sick man resolue himselfe. Now when we haue proceeded thus far, & haue it as it were laid our finger vpon the right and proper cause of our sickneſſe, three things cōcerning our sins must bee performed of vs in sickneſſe. First, we must make a new examination of our hearts and liues, & say as the Israelites said in affliction, *Let vs search & trie our waies, and turne againe to the Lord.* Secondly, wee must make a new confession to God of our new & particular sinnes as God sends new corrections and chastisement: When *Dauid* had the hand of God very heauy vpon him for his sinnes, as his

Ioh. 5. 14

Lam. 3. 40

Psal. 32. 5

very bones and moysture consumed within him, he made confession of them vnto God, and thereupon obtained his pardon and was healed. The third thing is to make new praier, and more earnest then euer before, with sighes & groanes of the Spirit & that for pardon of the same sins & for reconciliation with God in Christ. In the exercise of these 3. duties stands the renouation of our faith & repentãce, wherby they are increased, quickned and reuiued. And the more sicknes preuailes and takes place in the body, the more should wee be carefull to put thẽ in vre: that spirituall life might increase as temporall life is decaied. When king *Ezechias* lay sicke, as hee thought vpon his death-bedde, hewept as for some other causes so also for his sinnes, and withal he

he prayed God to caſt them behind his back. *Dauid* made certaine Pſalmes when he was ſick or at the leaſt vpon the occaſion of his ſicknes, as namely, the 6. the 32. the 38. the 39 &c. and they are al pſalms of repentance in which we may ſee how in diſtreſſe of the body and mind hee renewed his faith & repentance heartily bewailing his ſinnes & intreating the Lord for the pardon of them. *Manaſſes*, one that fell from God, and gaue himſelfe to many horrible ſins, when he was taken captiue and impriſoned in Babylon, *Hee prayed to the Lord his God, and humbled himſelfe greatly before the God of his fathers, and prayed vnto him: and God was intreated of him, and heard his prayer, and brought him againe to Ieruſalem into his kingdome, and* 1. Ch. 33 12, 13.

then

then Manasses *knewe that the Lord was God.* Now looke what Manasses did in this tribulation, the same thing must wee doe in the time of our bodily sickenesse.

Here I haue occasion to mention a notorious fault that is very cõmon in this age, euen among such as haue long liued in the bosome of the Church; and that is this: men now adaies are so farre from renuing their faith and repentance, that when they lie sicke and drawing toward death, they must be catechised in the doctrine faith of and repentance, as if they had beene but of late receiued into the Church. Whosoeuer will, but as occasion is offered, visit the sick shall fiude this to be true which I say. What a shame is this, that whē a man hath spent his life & daies

daies in the Church for the ſpace of 20. or 30. or 40. yeares, hee ſhould at the very end of all and not before, begin to enquire what faith and what repentance is, and how his ſoule might be ſaued? This one ſin argues the great ſecurity of this age, & the great contempt of God and his Word. Wel let all mé hereafter in time to come, bee warned to take heede of this exceeding negligence in matters of ſaluation, and to vſe all good means before hand, that they may bee able in ſickneſſe and in the time of death to put in practiſe the ſpirituall exerciſes of inuocation and repentance.

Now if ſo bee it fall out that the ſicke party cannot of himſelfe renue his owne faith and repentance, hee muſt ſeeke the helpe of others. When the man

that

that was ſicke of the dead palſy could not go to Chriſt himſelfe, he got others to beare him in his
Mark 2. bed; and when they could not come neere for the multitude, they vncouered the roofe of the houſe, and let the bed down before Chriſt: euen ſo, when ſicke men cãnot alone by themſelues doe the good duties to which they are bound, they muſt borrow helpe from their fellow members: who are partly by their councell to put to their helping hand, & partly by their prayers to preſent them vnto God, and to bring them into the preſence of Chriſt,

And touching helpe in this caſe, ſundry duties are to be performed. Saint *Iames* ſets downe foure, two whereof concerne the ſicke patient, and other two ſuch as be helpers. The firſt duty of

of the ſicke man is to ſend for helpe: where two circumſtãces muſt be conſidered; who muſt be ſent for, and when. For the firſt, S. *Iames* ſaith, *Is any ſicke among you let him call for the Elders of the Church.* Whereby are meant not only Apoſtles, and all Miniſters of the Goſpell, but others alſo (as I take it) which were men ancient for years, endued with the ſpirit of vnderſtanding and prayer, and had withall the gift of working miracles, and of healing the ſicke. For in the primitiue Church this gift was for a time ſo plẽtifully beſtow'd on thẽ that beleeued in Chriſt, that ſouldiers caſt out diuels, & parents wrought miracles on their childrẽ. Hence we may learne, that howſoeuer it be the duties of the Miniſters of the word, principally to viſit

Iam. 5, 14

Tert. de corona milit. ca. 11. & de Idol. c. 11

fit and comfort the ſicke, yet is it not their duty alone: for it belongs to them alſo which haue knowledge of Gods word, and the gift of prayer. *Exhort one an other* (ſaith the holy Ghoſt) Heb. 13. *while it is called to day.* And againe, *Admoniſh them that are* 1. Theſ. 5. 11. 14. *diſordered, and comfort thoſe that are weake.* And indeede in equity it ſhould be the duty of euery Chriſtian man to comfort his brother in ſickneſſe. Here wee muſt needes take knowledge of the common fault of men and women when they come to viſit their neighbors and friends, they cannot ſpeake a word of inſtruction and comfort, but ſpend the time either in ſilence, gazing, and looking on; or in vttering words to little or no purpoſe, ſaying to the ſicke party, that they are ſorry to ſee him

in

in that case, that they wold haue him to be of good comfort, but wherein, and by what meanes they cannot tel: that they doubt not but that he shall recouer his health and liue with them still, an be merry as in former time: that they will pray for him: wheras all their praiers are no thing else but the Apostles Creede, or the ten Commandements, and the Lords praier vttered without vnderstanding. And this is the common comfort that sicke men get at the hands of their neighbours, whē they come vnto them: and all this comes either becaufe men liue in ignorance of God word, or becaufe they falfely thinke that the whole burthen of this dutie lies vpon the fhoulders of the Minifter.

The fecond circumftance is,

when

when the ſicke party muſt ſend for the Elders to inſtruct him and pray for him. And that is in the very firſt place of all before any other helpe bee ſought for. Where the Diuine ends, there the Phyſitian muſt begin: and it is a very prepoſterous courſe that the diuine ſhould there begin where the Phyſitian makes an end. For till helpe be had for the ſoule, and ſinne which is the roote of ſicknes be cured, phyſicke for the body is nothing. Therefore it is a thing much to be diſliked, that in all places almoſt the Phyſitian is firſt ſent for and comes in the beginning of the ſicknes, and the Miniſter comes when a man is half dead, and is then ſent for often times when the ſick party lies drawing on and gaſping for breath, as though Miniſters of the goſ-

pell

ſpell in theſe daies were able to worke miracles.

The ſecond duty of the ſicke party is to confeſſe his ſinnes, as S. *Iames* ſaith, *Confeſſe your ſinnes one to another, and pray one for another.* It will be ſaid, that this is to bring in againe Popiſh ſhrift. *Anſ.* Confeſsion of our ſinnes, and that vnto men, was neuer denied of any: the queſtion only is of the manner and order of making Confeſsion. And for this cauſe wee muſt put a great difference betweene Popiſh ſhrift, and the confeſsion of which S. *Iames* ſpeaketh. For he requires onely a confeſsion of that or thoſe ſinnes which lie vpon a mans conſcience when hee is ſicke: but the popiſh doctrine requireth a particular enumeration of al a mans ſins. Again, S. *Iames* inioynes confeſsiō

onely

onely as a thing meete and conuenient but the Papists as a thing necessarie to the remission of sins. Thirdly, S. *Iames* permits that confession be made to any man, & by one man to another mutually, whereas Popish shrift is made onely to the p iest. The secõd duty then is, that the sick party troubled in minde with the memory and consideration of any of his sinnes p ast, or any m nner of way tempted by the diuell, shall freely of his owne accord open his case to such as are both able & willing to helpe him, that he may receiue comfort and die in peace of conscience.

Thus much of the sicke mans dutie: now follow the duties of helpers. The first is *to pray ouer him*, that is, in his presence to pray with him and for him, and by

by prayer to preſent his very perſon and his whole eſtate vnto God. The Prophet *Elizeus*, the Apoſtle *Paul*, and our Sauiour Chriſt vſed this manner of praying, when they would miraculouſly reſtore temporall life: and therfore it is very meet that the ſame ſhould be vſed alſo of vs, that we might the better ſtirre vp our affection in prayer, and our compaſsion to the ſicke when wee are about to intreat the Lord for the remiſſion of their ſinnes, and for the ſaluation of their ſoules. 2. Kin. 4. 32. Act 20. 10. Ioh. 11. 14.

The ſecond duty of him that comes as an helper is to annoint the ſicke party with oyle. Now this annointing was an outward ceremony which was vſed with the gift of healing, which is now ceaſed: and therefore I omit to ſpeake further of it.

Thus

Thus much of the duty which the ſick man owes to God; now follow the duties which he is to performe vnto himſelfe, and they are twofold: one concerns his ſoule, the other his body. The duty concerning his ſoule is, that he muſt arme and furniſh himſelf againſt the immoderate feare of preſent death. And the reaſon here of is plaine: becauſe howſoeuer naturall men feare death through the whole courſe of their liues more or leſſe, yet in the time of ſickneſſe when death approcheth, this naturall feare bred in the bone will moſt of all ſhew it ſelfe, euen in ſuch ſort, as it will aſtoniſh the ſenſes of the ſicke party; and ſometime cauſe deſparation. Therefore it is neceſſary that we ſhold vſe meanes to ſtrengthen our ſelues againſt the feare of death.

The

The meanes are of two ſorts: practiſes, and meditations: Practiſes are two eſpecially. The firſt is, that the ſicke man muſt not ſo much regard death it ſelf, as the benefites of God which are obtained after death. Hee muſt not fixe his minde vpon the conſideration of the pangs and torments of death; but all his thoughts and affections muſt be ſet vpon that bleſſed eſtate that is enioied after death. Hee that is to paſſe ouer ſome great and deepe riuer, muſt not look downward to the ſtreame of the water; but if hee would preuent feare, hee muſt ſet his foote ſure, & caſt his eye to the banke on the further ſide: and ſo muſt hee that drawes neere death, as it were, looke ouer the waues of death, & directly fixe the eye of his faith vpon eternall

nall life. The second practise is to looke vpon death in the glasse of the Gospel, and not in the glasse of the Law: that is, we must consider death not as it is propounded in the Law, and looke vpon that terrible face which the law giueth vnto it; but as it is set forth in the Gospel. Death in the law is a curse and the downe-fall to the pit of destruction: in the Gospell it is the entrance into heauen: the law sets forth death as death, the Gospel sets foorth death as no death, but as a sleepe only: because it speakes of death as it is altered & changed by the death of Christ; by the vertue whereof death is properly no death to the seruants of God. When men shall haue care on this manner to consider of death, it will be a notable meanes to strengthen

and

and ſtabliſh them againſt all immoderate feares and terrours that vſually riſe in ſickneſſe.

The meditations which ſerue for this purpoſe are innumerable, but I will touch onely thoſe which are the moſt principall, and the grounds of the reſt: and they are foure in number. The firſt is borrowed frō the ſpeciall prouidence of God; namely, that the death of euery man, much more of euery childe of God, is not onely foreſeene, but alſo fore-appointed of God; yea the death of euery man deſerued and procured by his ſinnes, is laid vpon him by God, who in that reſpect may be ſaid to be the cauſe of euery mans death: So ſaith *Anna, The Lord killeth and maketh aliue.* The Church of Hieruſalem confeſſed, that nothing came to paſſe in the death

1 Sam. 2. 6.

Act 4.26 death of Christ, but that which the foreknowledge and eternall counsell of God had appointed And therefore the death also of euery member of Christ is foreseene and ordained by the speciall decree and prouidence of God. I adde further, that the very circūstances of death, as the time when, the place where, the manner how, the beginning of sicknes, the continuance and the end, euery fitte in the sicknes, & the pangs of death are particularly set downe in the counsell of God. *The very haires of our head are numbred* (saith our Sauiour Christ) *& a sparrow lights not on the groūd without the wil of our heauenly Father.* Dauid saith excellently: *My bones are not hid from thee, though I was made in a secret place, and fashioned beneath in the earth: thine eyes did*

Ps 139. 15, 16.

see

see me when I was without forme: for in thy book were all things written, which in continuance were fashioned; when there was non of them before. And hee praies to God *to put his teares into his bottle.* Now is this bee true, that God hath bottels for the very teares of his seruants, much more hath hee bottles for their blood, & much more doth hee respect and regard their paines and miseries with all their circumstances of sickneſſe and death. The carefull meditation of this one point is a notable meanes to arme vs against feare & distrust, and impatience in the time of death; as some examples in this case will easily manifest, *I held my tongue and said nothing*, saith *Dauid*: but what was it that caused this patience in him? the cause follows in these words: *because thou Lord*

Ps. 56. 8.

Ps. 39. 10

diddeſt it. And *Ioſeph* ſaith to his
Gen.42. brethren: *Feare not, for it was the Lord that ſent mee before you.* Marke here how *Ioſeph* is armed againſt impatience, and griefe, & diſcontentment. by the very conſideration of Gods prouidence: & ſo in the ſame maner ſhall wee be confirmed againſt all feares and ſorrowes, and ſay with *Dauid; pretious in the ſight of*
Pſa.116. 13. *the Lord is the death of his Saints*: if this perſwaſion be once ſetled in our hearts, that all things in ſickneſſe & death come to paſſe vnto vs by Gods prouidence, who turneth all things to the good of them that loue him.

The ſecond meditation is to be borrowed from the excellent promiſe that God hath made to the death of the Righteous: which is, *Bleſſed are they that die*
Re.14.13 *in the Lord, for they reſt frõ their la-*

labours and their workes follow them. The authour of truth that cannot lie hath ſpoken it. Now then let a man but throughly conſider this, that death ioyned with a reformed life hath a promiſe of bleſſednes adioyned vnto it, and it alone will be a ſufficient meanes to ſtay the rage of our affections, and al inordinate feare of death: and the rather if we marke wherein this bleſſednes conſiſts. In death we are indeede thruſt out of our olde dwellingplaces, namely theſe houſes of clay & earthly tabernacles of our bodies, wherin we haue made long abode: but what is the end? ſurely that liuing and dying in Chriſt, we might haue a building giuen of God, that is, an houſe not made with hands, but eternall in heauen, which is vnſpeakeable & immortall glo-

2. Cor. 5. 1.

ry. If a poore man ſhould bee commanded by a Prince to put off his torne and beggerly garment, and in ſtead thereof to put on royal and coſtly robes, it would bee a great reioycing to his heart: oh then what ioyfull newes muſt this bee vnto all repentant and ſorrowfull ſinners, when the king of heauen and earth comes vnto thē by death, and bids them lay downe their bodies as ragged and patched garments, & prepare themſelues to put on the princely robe of immortality? No tongue can be able to expreſſe the excellency of this moſt bleſſed and happy eſtate.

The third meditation is borrowed from the eſtate of all thē that are in Chriſt, whether liuing or dying. He that dieth beleeuing in Chriſt dyeth no

forth

forth of Christ, but in him; hauing both his body and soule really coupled to Christ according to the tenour of the couenant of grace: and though after death body and soule be seuered one from another, yet neither of thé are seuered or disioyned from Christ. The coniunction which is once begun in this life remaines eternally. And therefore, though the soule goe from the body, & the body it selfe rot in the graue, yet both are still in Christ, both in the couenant, both in the fauor of God as before death, & both shal again be ioin'd together; the body by vertue of the former coniunctiō being raised to eternal life. Indeed if this vniō with Christ were dissolued as the cōiunctiō of body & soule is, it might be some matter of discomfort & fear, but the

foundation and ſubſtance of our myſticall coniunction with Chriſt both in reſpect of our bodies and ſoules enduring for euer, muſt needes be matter of exceeding ioy and comfort.

The 4. meditation is, that God hath promiſed his ſpeciall bleſſings and comfortable preſence vnto his ſeruants when they are ſicke or dying, or any way diſtreſſed. *When thou paſſeſt thorough the waters, I will bee with thee* (ſaith the Lord) *and through the flouds that they doe not ouerflowe thee: when thou walkeſt thorough the very fire, thou ſhalt not be burnt, neither ſhall the flame kindle vpon thee.* Now the Lord doth manifeſt his preſēce three waies: the firſt is by moderating, and leſſening the paines & torments of ſicknes & death, as the very words of the former promiſe

miſe do plainly import. Hence it comes to paſſe, that to many men the ſorrowes and pangs of death, are nothing ſo grieuious and troubleſome, as the afflictions and croſſes that are layd on them in the courſe of their liues The ſecond way of Gods preſence is by an inward & vnſpeakable comfort of the ſpirit, as S. Paul faith, *Wee reioyce in tribulation, knowing that tribulation doth bring foorth patience, &c.* but why is this reioycing? *Becauſe* (ſayeth hee in the next words) *the loue of God is ſhedde abroad in our hearts by the Holyghoſt.* Again *Paul* hauing in ſome grieuous ſicknes receiued the ſentence of death, ſaith to himſelfe, that *as the ſufferings of Chriſt did aboũd in him, ſo his conſolation did abound through Chriſt.* Here then we ſee when earthly comforts do faile

Rom. 5. 3

2 Co. 1. 5

the Lord himselfe drawes neere the bed of the sick, as it were visiting them in his own person, & ministring vnto them refreshing for their soules: *with his right hand he holds vp their heads, and with his left hand hee imbraceth them.* The third meanes of Gods presence is the ministery of his good Angels, whom the Lord hath appointed as keepers and nources vnto his seruants to hold them vp and to beare them in their armes as nources doe young children, and to bee as a guard vnto them against the diuell and his angels. And all this is verified specially in sickenesse at which time the holy Angels are not only present with such as feare God, but ready also to receiue and to carry their soules into heauen. as appeares by the example of Lazzrus.

Can. 2. 9.

Psal. 34.

And

And thus much for the first dutie which a sicke man is to performe vnto himselfe, namely that hee must by all meanes possible arme and strengthen himselfe, against the feare of death: now followes the second duty which is concerning the body: & that is, that all sicke persons must be careful to preserue health & life till God doe wholly take it away For *Paul* saith, *None of vs liueth to himselfe: neither doth any die to himselfe: for whether wee liue, we liue vnto the Lord: or whether we die, we die vnto the Lord: whether we liue therefore or die we are the Lords.* For this cause we may not do with our liues as we will, but wee must reserue the whole disposition thereof vnto God, for whose glory we are to liue and die. And this temporal life is a most pretious iewel, and as the common saying it, life is Rom. 14. 5. 8.

very ſweet, becauſe it is giuen to man for this end, that he might haue ſome ſpace of time, wherin hee might vſe all good meanes to attaine vnto life everlaſting. Life is not beſtowed on vs, that we ſhould ſpend our daies in our luſts and vaine pleaſures, but that wee might haue libertie to come out of the kingdome of darkneſſe into the kingdome of grace, and from the bondage of ſin into the glorious liberty of the ſons of God: and in this reſpect ſpeciall care muſt be had of preſeruation of life, till God doe call vs hence.

In the preſeruation of life 2. things muſt be conſidered: the meanes, and the right vſe of the meanes. The meanes is, good and wholſome phyſicke: which though it be diſpiſed of many as a thing vnprofitable & needles, yet

yet must it be esteemed as an ordinance and blessing of God. This appears because the Spirit of God hath giuen approbation vnto it in the Scriptures. When it was the good pleasure of God to restore life vnto king *Ezechias*, a lumpe of dry figges by the Prophets appointment was laid to his boyle, and he was healed. Indeede this cure was in some sort miraculous, because he was made whole in the space of 2. or 3. daies, and *the third day he went vp to the temple*: yet the bunch of figs was a naturall or ordinary medicine or plaister seruing to soften and ripen tumours or swellings in the flesh. And the Samaritane is commended for the binding vp, and for the pouring in of wine and oile into the wounds of the man that lay wounded betweene Ierusalem and

2. King. 20.7.

Gal. 1, de art curatiua ca. 6.

Lu. 10. 34

Valleſ, de ſac. phil, c. 88.

& Iericho. Now this dealing of his was a right practiſe of Phyſicke: for the wine ſerued to cleanſe the wound and to eaſe the paine within: and oyle ſerued to ſupple the fleſh and to aſſwage the paine without. And the Prophet *Eſay* ſeems to commend this phyſicke, when hee ſaith, *From the ſole of the foote there is nothing whole therein, but*

Iſa. 1, 6. *wounds and ſwellings, and ſores full of corruption: they haue not beene wrapped nor bound vp, nor molliſied with oyle.* And whereas God did not command circumciſion of childrē before the eight day; hee followed a rule of Phyſicke obſerued in all ages, that the life of the child is very vncerten till the firſt ſeuen daies be expired, as we may ſee by the example of the childe which *Dauid* had by *Bathſheba*, which dyed the 7. day.

day. And vpon the very ſame ground, heathen men vſed not to name their children before the eight day. Thus then it is manifeſt that the vſe of phyſick is lawfull and commendable. Ariſt. de hiſt. ani. l. 7. cap. 1.

Furthermore, that phiſick may be well applied to the maintenance of health, ſpeciall care muſt bee had to make choice of ſuch phyſitians as are knowne to be well learned, and men of experience, as alſo of good conſcience and good religion. For as in other callings, ſo in this alſo, there be ſundry abuſes which may endanger the liues and the health of men. Some venter vpon the bare inſpection of the vrine, without further direction or knowledge of the eſtate of the ſicke, to preſcribe and miniſter as ſhal ſeem beſt vnto them. But the learned in this faculty plainly

Eorreſt. de vrin. iudiciis lib. 3. Lan l 2. epiſt. 41.

ly auouch, that this kind of healing tends rather to kill then to cure; and that ſundry men are indeed killd thereby. For iudgment by the vrine is moſt deceitfull: the water of him that is ſicke of a peſtilent feauer euen vnto death, lookes for ſubſtance and colour as the water of a whole man: and ſo doth the water of them that are ſicke of a quartane or of any other intermitting feauer; ſpecially if they haue vſed a good dyet from the beginning: as alſo of them that haue the pleuriſie, or the inflammation of the lungs, or the Squinancy, oftentimes when they are neere death. Now then conſidering the waters of ſuch as are at the point of death, appeare as the vrines of haile and ſound men; one and the ſame vrine may fore-ſignifie both life and

and death, and be a ſigne of diuers, nay of contrary diſeaſes. A thinne, crude, and pale vrine in them that be in health, is a ſigne of want of digeſtion; but in ſuch as are ſicke of a ſharpe or burning ague, it betokens the frenſy, and is a certaine ſigne of death. Againe, others there be that do thinke it a ſmall matter to mak experiments of their deuiſed medicines vppon the bodies of their patients, ſo that the health which they hoped for, is eyther hindered, or elſe much decayed. Thirdly, there be others which miniſter no phyſick at any time or vſe phlebotomy without the direction of iudiciall Aſtrologie: but if they ſhall follow this courſe alwaies, they muſt needs kill many a man. Put the caſe that a man full bodied is taken with a pleuriſie, the moone be

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ing in *Leone*, what must be done. The learned in this art say, hee must presently bee let blood: but by Astrologie a stay must be made, till the moone be remooued from *Leo* to the house of the sunne: but by that time the impostume wil be so much encreased by the gathering together of the humours, that it can neither be dissolued nor ripened: and by this means the sicke partie wanting helpe in time, shall die either by inflamation, or by the consumptiou of the lungs.

Lan lib. 1 ep. 3. See Gaine in caled Amicus medicorum.

Againe, when a man is sick of the Squinancie or of the feauer called *Synochus*, the moone then being in malignants aspects with any of the infortunate planets (as Astrologers vse to speak) if letting of blood be deferred till the moone bee freed from the fore said aspects, the partie dies

in

in the meane ſeaſon. Therefore they are far wide that miniſter purgations and let blood no otherwiſe then they are counſelled by the conſtitution of the ſtarres, whereas it is a farre better courſe to conſider the mater of the diſeaſe, with the diſpoſition and ripening of it; as alſo the courſes and ſymptomes and criſes thereof. This being ſo, there is good cauſe that ſicke men ſhould as well bee carefull to make choiſe of meete Phiſitians to whom they might commend the care of their health, as they are carefull to make choiſe of Lawyers for their worldly ſuites, and Diuines for caſes of conſcience.

Furthermore; all men muſt heere be warned to take heede that they vſe not ſuch means as haue no warrant. Of this kinde

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are all charmes or ſpels, of what words ſoeuer they conſiſt: characters and figures either in paper, wood, or waxe: all amultes and ligatures, which ſerue to hang about the necke, or other parts of the body, except they be grounded vppon ſome good naturall reaſon: as white peony hung about the necke, is good againſt the falling ſicknes: and woolfe dung tied to the body, is good againſt the chollicke, not by any inchantment, but by inward vertue. Otherwiſe they are all vaine and ſuperſtitious: becauſe neither by creation, nor by any decree of Gods word, haue they any power to cure a bodily diſeaſe. For words can doe no more but ſignifie, and figures can doe no more but repreſent. And yet neuertheleſſe theſe vnlawfull and abſurde

Ga. l. 6. & 10. de ſim. medic.

meanes

meanes are more vſed & ſought for of common people, then good Phyſicke. But it ſtands all men greatly in hand, in no wiſe to ſeeke forth to inchanters, and ſorcerers, which indeed are but witches and wizzards, though they are commonly called cunning or wiſemen and women. It were better for a man to die of his ſicknes, then to ſeeke recouery by ſuch wicked perſons. For *if any turne after ſuch as worke with ſpirits, and after ſoothſayers, to goe an whoring after them, the Lord will ſet his face againſt them, & cut them off from among his people.* When *Abazia* was ſicke, hee ſent to *Baalzebub* to the God of Ekron to know whether he ſhould recouer or no: as the meſſengers were going, the Prophet *Elias* met them, and ſaid, *Goe and returne* Leu 20.6

turne to the King which sent you, and say vnto him, Thus saith the Lord, it is not because there is no God in Israel, that thou sendest to inquire of Baalzebub *the god of Ekron? therefore thou shalt not come downe from thy bed on which thou art gone vp, but shalt die the death.* 4 Kin. Therefore such kinde of helpe is so farre from curing any pain or sicknes, that it rather doubleth them and fasteneth them vpon vs.

Thus much of the meanes of health: now followes the maner of vsing the meanes; concerning which, three rules must bee followed. First of all, he that is to take Physicke, must not onely prepare his body, as Physitians doe prescribe; but he must also prepare his soule by humbling himselfe vnder the hand of God in his sickenesse for his sinnes,

and

& make earneſt prayer to God for the pardon of them before any medicine come in his body. Now that this order ought to bee vſed apeares plainely in this, that ſicknes ſprings from our ſinnes as from a root, which ſhould firſt of all be ſtocked vp, that the branches might more eaſily die. And therefore *Aſa* commended for many other things, is blamed for this by the holy Ghoſt, that he ſought not to the Lord, but to the Phyſitians, & put his truſt in them. Oftentimes it comes to paſſe, that diſeaſes curable in themſelues, are made incurable by the ſins & the impenitency of the party: and therefore the beſt way is for them that would haue eaſe, whē God begins to correct thē by ſicknes, then alſo to begin to humble themſelues for all their ſinnes, 2. Chr. 16. 1

ſinnes, and turne vnto God.

The ſecond rule is, that when wee haue prepared our ſelues, and are about to vſe Phyſicke, we muſt ſanctifie it by the word of God and prayer, as we do our meate and drinke. For by the word wee muſt haue our warrant, that the medicines preſcribed are lawfull and good: and by prayer we muſt intreate the Lord for a bleſsing vpon them, in reſtoring of health, if it be the good will of God.

1 Tim. 4. 3.

The third rule is, that wee muſt cary in mind the right and proper end of Phyſicke, leaſt we deceiue our ſelues. We muſt not therefore thinke that Phyſicke ſerues to preuent olde age or death it ſelfe For that is not poſsible, becauſe God hath ſet down that all men ſhall die and be changed: and life conſiſts in a tem-

a temperature and proportion of naturall heat & radicall moisture, which moysture beeing once consumed by the former heate, is by art vnrepaireable; & therefore death must needs follow. But the true end of Physicke is to cont and lengthen the life of man to his natural period; which is when nature, that hath bin long preserued by all possible meanes, is now wholly spent. Now this period, though it cannot be lengthened by any skill of man, yet may it easily beshortened, by intemperance in diet, by a drunkennes, and by violent diseases. But care must be had to auoyde all such euils, that the litle lamp of corporall life may burne till it go out of it selfe. For this very space of time is the very day of grace & saluation; and whereas

a Intercutaneus carnifex.

as God in iuſtice might haue cut vs off, and vtterly deſtroyed vs, yet in great mercie he giues vs thus much time, that we might prepare our ſelues to his kingdome: which time when it is once ſpent, if a man would redeeme it the price of ten thouſand worlds, hee cannot haue it.

And to conclude this point touching Phyſicke, I will here ſet downe two ſpeciall duties of the phyſitian himſelfe. The firſt [illegible] defect of ſuch [illegible] pet ſicke men in mind of [illegible] ſinnes, it is a duty ſpecially concerning him, he being a member of Chriſt, to aduertiſe his parties that they muſt truely humble themſelues, and pray feruently to God for the pardon of all their ſinnes: and ſurely this dutie would be more com-

commonly practiſed then it is, if all Phyſitians did conſider that oftentimes they want good ſucceſſe in their dealings, not becauſe there is any want in Arte, or good will, but becauſe the partie with whom they deale, is impenitent. The ſecond duty is when he ſees manifeſt ſignes of death in his patient, not to depart concealing them, but firſt to certifie the patient thereof. There may be, and is too much niceneſſe in ſuch concealements and the very plaine truth in this caſe knowne, is very profitable. For when the party is certaine of his end, it doth bereaue him of his truſt in earthly things, and maketh him put all his affiance in the meere mercie of God. When *Ezechias* was ſick, the Prophet ſpeakes plainely to him, and ſaith. *Set thine houſe*

in order : for thou muſt die. And what good wee may reape by knowing certainly that we haue receiued the ſentence of death. *Paul* ſheweth when he ſaith, *We receiued the ſentence of death in our ſelues, becauſe wee ſhould not truſt in our ſelues, but in God that raiſeth the dead.*

Hauing thus ſeene what bee the duties of the ſicke man to himſelfe, let vs now ſee whatbe the dueties which he oweth to his neighbor; and they are two. The firſt is the duty of reconciliation, whereby he is freely to forgiue all men, and to deſire to be forgiuen of all. In the Olde Teſtament, when a man was to offer a Bullocke or Lamb in ſacrifice to God, he muſt leaue his offring at the Alter, and firſt go and be reconciled vnto his brethren, if they had ought againſt him

him: much more then must this bee done, when we are in death to offer vp our selues, our bodies and soules, as an acceptable sacrifice vnto God. *Question.* What if a man cannot come to the speech of them with whom he would be reconciled? or if he doe, what if they will not be reconciled? *Answ.* When any shall in their sickenesse seeke and desire reconciliation, and cannot obtaine it, either because the parties are absent, or because they will not relent; they haue discharged their conscience, and God will accept their will for the deede. As put case, a man lying sicke on his death bedde, is at enmitie with one that is beyond the sea; so as hee cannot possible haue any speech with him, if he would neuer so faine,

how ſhall hee ſtay his minde? why, he muſt remember that in this caſe, a will and deſire to be reconciled, is reconciliation it ſelfe.

The ſecond duty is, that thoſe which are rulers and gouernors of others, muſt haue care & take order that their charges committed to them by God, be left in good eſtate after their death; & here come three duties to bee handled; the firſt of the Magiſtrate, the ſecond of the Miniſter, the third of the Maſter of the family. The Magiſtrates duty is, before he die to prouide, as much as hee can, for the godly & peaceable eſtate of the towne Citie, or Common-wealth: and that is done partly by procuring the maintenãce of ſound religion and vertue, and partly by eſtabliſh-

ſtabliſhing of the execution of ciuil iuſtice and outward peace. Examples of the practiſe in Gods word are thoſe. Whē *Moſes* was an hundred and twenty yeares old, & was no more able to go in and out before the people of Iſrael, hee called them before him, and ſignified that the time of his departure was at hand, and thereupon tooke order for their wel-fare after his death. And firſt of all, he placed *Ioſua* ouer thē in his ſtead, to be their guid to the promiſed land: ſecondly, he giues ſpecial charge to all the people, to be valiant & couragious againſt their enemies, and to obey the commandements of God. And *Ioſua* followes the ſame courſe. For he cals the people together, & tels thē that the time of his death is at hand, & giues them a charge

Deut. 31. 1.

Ioſ. 23.

to bee couragious, and to worſhip the true God, which done, hee endes his dayes as a worthy captaine. When King *Dauid* was to goe the way of all fleſh, and lay ſicke on his death-bed; he placed his owne ſon *Solomon* vpon his throne, and gaue him charge both for maintenance of religion, and execution of iuſtice.

2.Kings 2.2.

The duty of Miniſters when they are dying is, as much as they can, to caſt and prouide for the continuance of the good eſtate of the Church ouer which they are placed. Conſider the example of *Peter*: *I will* (ſaith he) *indeauour alwayes, that yee alſo may bee able to haue remembrance of theſe things after my departure*, If this had bin well obſerued, there could not haue bin ſuch aboundance of ſchiſmes, errours, and here-

2.Peter 1.15.

hereſies as hath beeene, and the Church of God could not haue ſuffered ſo great hauocke. But becauſe men haue had more care to maintaine perſonall ſucceſſion, then the right ſucceſsion, which ſtands in the doctrine of the Prophets & Apoſtles: therefore wolues haue come into the roomes of faithfull Teachers, and the Apoſtaſie, of which *Paul* ſpeaks, hath ouerſpread the face of the Church. Act. 20. 29. 2. Theſ. 2. 1.

Thirdly, houſholders muſt ſet their families in order before they die, as the Prophet *Eſay* ſaith to *Ezechiah, Set thine houſe in order: for thou muſt die*. For the procuring of good order in the family after death, two things are to be done. The firſt concerne this life, & that is to diſpoſe of lands and goods. And that this may be well and wiſely Iſa. 38. 1.

done; if the will be vnmade, it is with godly aduice and counsell to bee made in the time of
Gen. 25. sickneſſe; according to the practiſe of ancient & worthy men: *Abraham* before his death maketh his will; and giues legacies, ſo did *Isaac* and *Iacob*, in whoſe laſt will & teſtament are contained many worthy bleſsings and
& 49. porpheſies of the eſtate of his children. Chriſt our Sauiour, when hee was vpon the Croſſe, prouided for his mother, ſpecially commending her to his diſciple *Iohn*, *whom he loued*. And in very deed, this duty of making a will, is a matter of great weight and importance: for it cuts off much hatered and contention in families, and it ſtaies many ſuites in Lawe. It is not therfore alwaies a matter of indifference, which may be done

or

or not done, as many doe falſly thinke, who vpon blinde and ſiniſter reſpects do abſtaine from making Wills, either becauſe their wealth ſhould not be once knowne, or becauſe they would haue their decayed eſtate to be concealed; or becauſe they feare they ſhall die the ſooner, if the Will be once made.

Now, though the making of Wills belong to another place and profeſsion, yet ſo much may bee ſpoken heere as the Holy ghoſt hath vttered in the Word and that I wil reduce to certain rules. The firſt is, that the Will muſt be made according to the law of Nature, and the written word of God, and the good and wholſome poſitiue laws of that kingdome or countrey whereof a man is a member. The will of God muſt bee the rule of mans

will.

will. And therefore the will that is made against any of these, is faultie. The second is, that if goods euill gotten be not restored before, they must euen then be restored by will, or by some other way. It is the practise of couetous men to bequeath their soules when they die, to God, & withall to bequeath their goods euill gotten to their children & friends; which in all equitie should bee restored to them to whom they belong. *Quest.* How if a mans conscience tell him that his goods be euill gotten, and he knowes not where, or to whom to make restitution? *Ans.* The case is common & the answer is this: When he is known whom thou hast wronged, restore to him particularly: if the partie be vnknown, or dead restore to his executors or assignes

ſignes, or to his next kin: if there bee none, yet keepe not goods euill gotten to thy ſelfe, but reſtore to God, that is, in way of recompence and ciuill ſatisfaction, beſtow them on the Church or Common-wealth. The third rule is, that heads of families muſt principlly beſtow their goods on their owne children, and them that bee of their kindred. *This man* ſaith God to *Abraham* of *Eleazer* a ſtranger) *ſhall not be thine heire, but the ſonne which ſhall come of thy loynes.* And this was Gods commandement to the Iſraelites, that when any man dies, his ſonne ſhould bee his heire, & if he haue no ſonne, then his daughter: & if he haue no daughter, then his brethrens, and if he haue no brethren, then his fathers brethren: and if that there bee none, then the next

Geneſ. 15. 3.

Num. 8. 27.

of

of the kinne whosoeuer. And
Rom. 8, 17. *Paul* saith, *If ye be sonnes, then also heires*: and againe, *He that prouides not for his owne, and namely,*
1. Tim. 5, 8. *for them of his household, is worse then an infidell.* Therefore it is a fault of any man to alienate his goods or lands, wholly & finally from his blood and posteritie. It is a thing which the very law of nature it selfe hath condemned. Againe, it is a fault to
Plato de repub. l. Arist. pol. l. 5. p. 8. giue all to the eldest, and nothing in respect to the rest; as though the eldest were borne to be gentlemen, & yonger brethren borne to beare the wallet. Yet in equitie the eldest must haue more then any; euen because he is the eldest, & because stocks and families in their persons are to be maintained; and because there must alwayes bee some that must bee fit to doe speciall

ſpeciall ſeruice in the peace of the common weale, or in the time of warre: which could not bee, if goods ſhould bee equally parted to all. The fourth and laſt rule is, that no Will is of force till the teſtatour be dead; for ſo long as he is aliue, hee may alter and change. Theſe rules muſt be remembred, becauſe they are recorded in Scripture: the opening of other points and circumſtances belongeth to the profeſſion of the law. Heb. 9. 15.

The ſecond duty of the maſter of the family, concerneth the ſoules of ſuch as bee vnder his gouernment: and that is, to giue charge to them, that they learne, beleeue, and obey the true religiō, that is, the doctrine of Saluation ſet downe in the writings of the prophets and Apoſtles. The Lord himſelfe commends

Genes. 18. 19. *Abraham* for this: *I know Abraham*, saith hee, *that hee will command his sonnes, and his houshold after him, that they keepe the way of the Lord to doe righteousnesse and iudgement.* And *Dauid* giues *Salomon* on his death-bed a most notable and solemne charge, the summe and substance whereof is, to know the God of his fathers, and to serue him: which being done, hee further commends him to God by prayer: for which purpose the 72. Psal. was made. This practise of his is to be followed of all. Thus gouernours, when they shall carefully dispose of their goods and giue charge to their posteritie touching the worship of God, shall greatly honour God dying as well as liuing.

2. Kings 2. read al

Hitherto I haue intreated of the two fold preparation which

is

is to goe before death: now followes the second part of Dying well, namely, the disposition in death. This disposition is nothing else but a religious & holy behauiour specially towards God, when we are in, or neare the agonie and pang of death. This behauiour containes three speciall duties. The first is, to dy in or by faith. To die by faith is, when a man in the time of death doth with al his heart reply him selfe wholy on Gods speciall loue and fauour and mercy in Christ, as it is reuealed in the word. And though there be no part of mans life void of iust occasions whereby wee may put faith in practise, yet the speciall time of all is the pang of death, when friends, and riches, and pleasures and the outward senses, & temporall life, & al earthly

ly helpes forſake vs. For then true faith makes vs to go wholly out of our ſelues, and to deſpaire of comfort and ſaluation in reſpect of any earthly thing; and withall the ſtrength and power of the hart, to reſt on the pure mercy of God. This made *Luther* both thinke and ſay, that men were the beſt Chriſtians in death. Example of this faith we haue in *Dauid*, who when hee ſawe nothing before his eyes, but preſent death: the people intending to ſtone him, *comforted himſelfe* at that very inſtant, as the Text ſaith, *in the Lord his God*. This comfort he reaped, in that by faith hee applyed vnto his own ſoule the merciful promiſes of God; as he teſtifieth of himſelfe; *Remember* (ſaith he) *the promiſe made to thy ſeruant, wherein thou haſt cauſed me to truſt. It is my*

1. Sa. 30. 6.

Pſ. 119. 49. 50.

my comfort in trouble for thy promiſe hath quickened me. Againe,
My fleſh failed, and my heart alſo,
but GOD is the ſtrength of my Pſ.73.26
heart, and my portion for euermore
Now looke what *Dauid* heere did, the ſame muſt euery one of vs do in the like caſe. When the Iſraelites in the Wildernes wer ſtung with firerie ſerpents, and lay at the point of death, they looked vp to the Braſen Serpent which was erected by the appoyntment of GOD, and were preſently healed: euen ſo when a man feels death to draw neare & the firerie ſting to pierce the heart, hee muſt fixe the eye of a true & liuely faith vpon Chriſt, exalted and crucified vpon the Ioh.3.14
Croſſe: it being done, he ſhall by death enter into eternal life.

Now becauſe true faith is no dead thing, it muſt be expreſſed

by

by especiall actions; the principall whereof is inuocation, wherby either praier or thanksgiuing is direction vnto God. When death had seased vpon the body of *Iacob*, he raised vp himselfe, and turning his face towards the beds head, leaned
Heb 11. 21. on the tope of his staf by reason of his feeblenes, and praied vnto God: which prayer of his was an excellent fruite of his faith. *Iobs* wife in the middest of his afflictiō said vnto him to
Iob 2.9: very good purpose, *Blesse God and die.* I know and grant that the words are commonly translated otherwise, *Curse God and die*: but (as I take it) the former is the best. For it is not like that in so excellent a family, any one person, much lesse a matrone and principal gouernour thereof, would giue such lewd and wretched

wretched counſell; which the moſt wicked man vpon earth, hauing no more but the light of nature, would not once giue, but rather much abhorre and condemne. And though *Iob* call her a *fooliſh woman*, yet hee doeth it not becauſe ſhee went about to perſwade him to blaſpheame God; but becauſe ſhee was of the minde of *Iobs* friends, and a thought hee ſtood too much in a conceit of his owne righteouſneſſe. Now the effect & meaning of her counſell is this *bleſſe God*, that is, husband, no doubt thou art by the extremitie of thine affliction at deaths dore; therefore begin now at length to lay aſide the great ouer weening which thou haſt of thine owne righteouſneſſe, acknowledge the hand of God vpon thee for thy ſins, confeſſe them

a Doeſt thou continue yet in thy vprightnes v. 9.

vnto

vnto him, giuing him the glory, pray for the pardon of them, & end thy dayes. This counsell is very good and to bee followed of all: though it may be the applying of it (as *Iob* well perceiued) is mixt with folly.

Here it may be alledged, that in the pangs of death men want their senses and conuenient vtterance, and therefore that they are vnable to pray. *Ans.* The very sighs, sobs, and groanes of a repentant and beleeuing heart are prayers before God, euen as effectual, as if they were vttered by the best voyce in the world. Prayer stands in the affection of the heart, the voyce is but an outward messenger therof, God lookes not vpon the speech, but vpon the heart. *Dauid* saith, *God heareth the desire of the poore*: againe, *That he will fulfill the de-*

Psal. 10. 17. and 145. 19.

sire

ſires of them that feare him: yea, their very teares are loud and ſounding prayers in his eares.

Againe, faith may otherwiſe bee expreſſed by the *Laſt words*, which for the moſt part of them that haue truely ſerued God are very excellent and comfortable and full of grace: ſome choiſe examples whereof I will rehearſe for inſtruction ſake and for imitation. The laſt words of *Iacob* were thoſe, whereby as a Prophet hee foretolde beſsing and curſes vpon his children: and the principall among the reſt were theſe, *The ſcepter ſhall not depart from Iuda, and the law giuer from betweene his feete, till Shilo come:* and, *O Lord, I haue waited for thy ſaluation.* The laſt words of *Moſes* are his moſt excellent ſong ſet downe, Dent. Gen. 49.

chap.

Rom.23. chap. 32. and the laſt words of *Dauid* were theſe, *The ſpirit of the Lord ſpake by me, and his word was in my tongue: the God of Iſrael ſpoke to mee, the ſtrength of Iſrael ſaid, Beare rule ouer men, &c.*

2. Chro. 24.22. The words of *Zacharias* the ſon of *Iehoiada* when he was ſtoned were, *The Lord looke vpon it, and require it.* The laſt words of our Sauiour Chriſt when he was dying vpon the croſſe are moſt admirable, and ſtored with abundance of ſpirituall grace. 1. To his Father hee ſaith, *Father*

Luke 23. 24. vc. 43 *forgiue them, they know not what they doe.* 2. to the thiefe, *Verily I ſay vnto thee, this day ſhalt thou be with mee in Paradiſe.* 3. to his mother, *Mother, behold thy ſonne:* and to Iohn, *behold thy mother.*

Iohn 19. 26.27. 4. and in his agony, *My God, my*

Matth. 17 46. *God, why haſt thou forſaken me?* 5. & earneſtly deſiring our ſaluati-

on,

on, *I thirst.* 6. and when he had made perfect satisfaction, *It is finished.* 7. and when body and soule were par ing; *Father into thy hands I commend my Spirit* The last words of *Stephen* were; 1. *Beholde, I see the heauens open, and the Sonne of man standing at the right hand of God.* 2. *Lord Iesus receine my spirit.* 3. *Lord, lay not this sinne to their charg.* Of Polycarpe, *Thou art a true God, without lying, therfore in all things I praise thee, and blesse thee, and glorifie thee by the eternall God, and high priest Iesus Christ thine onely beloued Senne, by whom, and with whom, to thee, and the holy Spirit, bee all glorie now and for euer.* Of Ignatius, *I care not what kind of death I die: I am the bread of the Lord, and must bee grouna with the teath of Lions, that I may be cleane bread for Christ, who is*

Iohn. 19. 20. ve. 30

Lu. 23. 48

Act. 7. 56. 50 60.

Euſ. 4, c. 15.

Euſ. l. 3. 30.

the

Paulmus in vita eius.

the bread of life for me. Of Ambrose, I haue not so ledde my life among you as if I were ashamed to liue: neither dee I feare death, because we haue a good Lord. Of Augustine, 1. He is no great man that thinkes it a great matter that trees and stones fall, and mortal men die. 2. Iust art thou, O Lord, and righteous is thy iudgement. Of Barnard. 1. An admonition to his brethren, that they would ground the anchor of their Faith & Hope in the safe and sure Port of Gods mercy. 2. Because (saith he) as I suppose, I cannot leaue vnto you any choise examples of religion, I commende this to be imitated of you, which I remember that I haue obserued in the race which I haue run, as much as possibly I could. 1 I gaue lesse heed to my owne sense and reason then to the sense and reason of other men. 2. When I was hurt, I

Possid in vita Aug. cap 8.

sought

ſought not reuenge on him that did the hurt. 3. *I had care to giue offence to no man, and if it fell out otherwiſe, I tooke it alway as I could*

Of Zwinglius, when in the field he was wounded vnder the chin with a ſpeare; *O what hap is this?* Oſwold Mycon

o, they may kil my body, but my ſ'e they cannot. Of Oecolampa-

1. *An exhortation to the Mi- s of the Church to maintaine* [illegible] *puritie of Doctrine, to ſhew* [illegible]*th an example of honeſt and* [illegible]*dly life, to bee conſtant and pati- ent vnder the croſſe.* 2. Of himſelfe. *Whereas I am charged to bee a corrupter of the truth, I weigh it not: Now I am going to the tribunall of Chriſt, and that with good conſcience by the grace of God, and there it ſhall bee manifeſt, that I haue not ſeduced the Church. Of this my ſaying and conteſtation I leaue you as witneſſes, & confirme it*

with this my laſt breath. 3. To his children, *Loue God the father*: & turning himſelfe to his kinsfolks *I haue bound you*, ſaid he *with this conteſtation: you (which they heare and haue deſired) ſhall do your indeauour, that theſe my children may be godly, and peaceable, and true.* 4. To his friend commin vnto him, *What ſhall I ſay vn you? Newes, I ſhall be ſhortly wit Chriſt my Lord.* 5. Being asked whether the light did not trouble him, touching his breaſt, *there is light enough*, ſaith he: 6. He rehearſed the whole 51. pſa. with deepe ſighs from the very bottome of his breaſt. 7. A little after, *Saue me Lord Ieſus*; Of Luther, *My heauenly Father, God and Father of our Lord Ieſus Chriſt, & God of al comfort, I giue thee thanks that thou haſt reuealed to me thy ſonne Ieſus Chriſt, whom*

I haue beleeued, whom I haue professed whom I haue loued, whom I haue praised, whom the Bishop of Rome, and the whole company of the wicked persecuteth and reuileth. I pray thee my Lord Iesus Christ receiue my poore soule: my heauenly father, though I bee taken from this life, and this body of mine is to be laid downe, yet I know certenly, that I shall remaine with thee for euer, neither shall any be able to pull me out of thy hand. Of Hooper, *O Lord Iesus son of* Dauid *haue mercy on mee and receiue my soule.* Of Annas Burgius, *Forsake mee not O Lord, least I forsake thee.* Of Melancton. *If it bee the will of God I am willing to die, and I beseech him that hee will grant mee a ioyfull departure.* Of Caluine, 1. *I held my tongue because thou Lord hast done it.* 2. *I mourned as a doue.* 3. *Lord thou grindest mee to pow-*

but it ſufficeth me becauſe it is thy hand. Of Peter Martyr, *that his body was weake, but his minde was well: that he acknowledged no life or ſaluation but onely in Chriſt, who was giuen of the Father to bee a redeemer of mankind: and when hee had confirmed this by teſtimony of Scripture, hee added, This is my faith in which* I *will die: and God will deſtroy them that teach otherwiſe.* This done, he ſhooke hands with all and ſaid, *Farewell my brethren and deare friends.* It were eaſie to quote more examples, but theſe few may bee in ſtead of many: & the ſumme of al that godly men ſpeak in death is this: Some inlightened with a prophetical ſpirit foretel things to come, as the Patriarkes *Iacob* and *Ioſeph* did; and there haue bin ſome which by name haue teſtifiſed who ſhould very ſhort-

ly come after them, and who ſhould remaine aliue, and what ſhould be their condition: ſome haue ſhewed a wonderfull memory of things had, as of their former life, and of the benefites of God, & no doubt it was giuen them to ſtir vp holy affections and thankſgiuing to God: ſome againe rightly iudging of the change of their preſent eſtate for better, doe reioyce exceedingly, that they muſt bee tranſlated from earth to paradiſe: as *Babylas* Martyr of Antioch, when his head was to bee chopped off, *Returne* (ſaith he) *O My ſoule vnto thy reſt: becauſe the Lord hath bleſſed thee, becauſe thou haſt deliuered my ſoule from death, mine eyes from teares, and my feete from falling, I ſhall walke before Iehoua in the land of the liuing.* And ſome others ſpake of the vanity Pſal. 116. 7, 8

of this life, of the imagination of the ſorrowes of death of the beginnings of eternall life, of the comfort of the holy Ghoſt which they feele of their departure vnto Chriſt.

Queſt. What muſt we thinke if in the time of death ſuch excellent ſpeeches be wanting, & in ſtead thereof idle talke bee vſed? *Anſ.* Wee muſt conſider the kinde of ſickneſſe whereof men dy, whether it be more eaſie or violent: for violent ſickneſſe is vſually accompanied with frenſies, and with vnſeemely motions and geſtures, which we are to take in good part euen in this regard, becauſe wee our ſelues may be in the like caſe.

Thus much of the firſt dutie which is to die in faith: the ſecond is to die in obedience: otherwiſe our death cannot bee accep-

acceptable to God, becauſe we ſeeme to come vnto GOD of feare and conſtraint; as ſlaues to a maſter, and not of loue as children to a father. Now, to dy in obedience, is when a man is willing, ready and deſirous to goe out of this world whenſoeuer God ſhall call him, and that without murmuring and repining; at what time, where, and when it ſhall pleaſe God. Whether we liue or dy, ſaith *Paul*, we doe it not to our ſelues but vnto God; and therefore mans dutie is to bee obedient vnto God in death, as in life. Christ is our example in this caſe, who in his agony prayed, *Father, let this cup paſſe from me*; yet with a ſubmiſſion, *not my will, but thy will be done* teaching vs in the very pangs of death, to reſigne our ſelus to t'e good pleaſure of the Lord. Rom. 14

when the Prophet tolde king *Ezechias* of death, presently without all manner of grudging or repining, hee adressed himselfe to praier. We are commaded to present our selues vnto God as freewil offerings, without any limitation of time, and therefore as well in death as in life. I conclude then that we are to make as much conscience in performing obedience to God in suffering death, as wee doe of any conscience in the course of our liues.

The third dutie is, to render vp our soules into the hands of God, as the most faithfull keeper of all. This is the last duty of a Christian, and it is prescribed vnto vs in the example of Christ vpon the crosse, who in the very pangs of death. when the dissolution of body and soule drew

on,

on ſaid, *Father into thy hands I commend my ſpirit*, & ſo gaue vp the ghoſt. The like was done by *Steuen*, who when hee was ſtoned to death ſaid, *Lord Ieſus receiue my ſpirit*. And *Dauid* in his life time beeing in danger of death, vſed the very ſame words that Chriſt vttered. Luk. Acts Pſal.

Thus we ſee what be the duties which we are to perform in the very pangs of death, that we may come to eternall life. Some men will happely ſay, if this bee all, to die in faith & obedience, and to ſurrender our ſoules into Gods hands, we wil not greatly care for any preparation before hand, nor to trouble our ſelues much about the right manner of dying well: for we doubt not, but that when death ſhall come, wee ſhall bee able to performe all

all the former duties with eaſe.

Anſwer. Let no man deceiue himſelfe by falſe perſwaſions, thinking with himſelfe that the practiſe of the aforeſaid duties is a matter of eaſe: for ordinarily they are not, neither can bee performd in death, vnleſſe there be much preparation in the life before. He that will die in faith muſt firſt of all liue by faith; and there is but one example in all the whole Bible of a man dying in faith, that liued without faith namely, The Thiefe vpon the croſſe. The ſeruants of God that are indued with a great meaſure of Grace, doe hardly beleeue in the time of affliction. Indeed when *Iob* was afflicted, he ſaid, *Though the Lord kill me, yet will I truſt in him*: yet after [illegible] faith being ouer-caſt as with a cloude, he ſayeth, that God was

becom

become his enemie, and that he had ſet him a marke to ſhoote at: and ſundry times his faith was oppreſſed with doubting and diſtruſt. How then ſhall they that neuer liued by faith, nor inured themſelues to beleeue, bee able in the pangs of death to reſt vpon the mercy of God. Againe, hee that would die in obedience, muſt firſt of all leade his life in obedience; hee that hath lined in diſobedience cannot willingly and in obedience appeare befor[illegible]e iudge, when hee is cited b[illegible]th the ſergeant of the Lord: he dies indeed, but that is vpon neceſsitie, becauſe he muſt yeeld to the order and courſe of nature as other [illegible]ures doe. Thirdly, he that [illegible]render his ſoule into of God muſt bee reſolued of two things: the one

is,

is, that God can; the other is, that God will receiue his ſoule into heauen & there preſerue it til the laſt iudgement. And none can bee reſolued of this except he haue the ſpirit of God to certifie his conſcience that he is redeemed, iuſtified, ſanctified by Chriſt, and ſhall bee glorified. Hee that is not thus perſwaded, dare not render vp and preſent his ſoule vnto God. When *Da-*
31.5 *uid* ſaith, *Lord into thy hands I commend my ſpirit*: what was the reaſon to this boldneſſe in him? ſurely nothing ſe but thy perſwaſion of faith, as the next words import: *for thou haſt redeemed me O Lord God of trueth.* And thus it is manifeſt, that no man ordinarily can p forme theſe duties d hath not perfo med ning.

This

This being so, I doe againe renew my former exhortation, beseeching you that yee would practise the duties of preparation in the course of your liues, leading them dayly in faith and obedience, and from time to time commending your selues into the hand of God, and casting all your workes vpon his prouidence. They which haue done this, haue made most happy and blessed endes. *Enoch* by faith walked with God, as one that was alwayes in his presence leading an vprigh[illegible]d godly life, *and the Lord* [illegible] *away that he should not see death.* And this which befell *Enoch*, shall after a sort befall them also that [illegible] in [illegible]th and obedience: be- Heb. 11. 5
[illegible]eath, but

ſoule. On the contrary let v
conſider the wretched and mi
ſerable ends of them that haue
ſpent their dayes in their ſinnes
without keeping faith & a goo
conſcience. The people of the
old world were drowned in th
flood; the filthy Sodomites and
Gomorrheans were deſtroyed
Num. 16. 32. & Pſa 106. 17. with fire from heauen; *Dathan* and *Abiram* with the company of *Corah*, were ſwallowed vp of the earth, *Corah* himſelfe (as it ſeemes by the text) being burnt with fire; wicked *Saul* and *Ahitophel* and *Iudas* deſtroy themſelues. *Herod* is eaten vp of wormes, and gaue vp the ghoſt. *Iulian* the Apoſtate ſmitten with a dart in the field, died calling vp his blood
aire and

with his very entralls. And this
ry Age affoords store of like
xamples. *Hoffemeister*, a great
Papist, as he was going to the
ouncell of *Ratisbone* to dispute
ainst the defenders of the go-
l, was sudainly in his iourney
preuented by the hand of God,
and miserably dyed with horri-
ble roaring and crying out.
the Vniuersitie of Louaine,
who is a learned Papist

about *Latomus* of the same Vni-
uersity of Louaine, after that
had beene at Bruxels, and the
thinking to doe a great acte a-
gainst *Luther* and his fellow
made an oration before the E
perour so fooliſhly and ridi
culously, that hee was laughed to
scorne (almost) of the whole
Court: then returning thence
to Louaine again ... in his pub-
like Lecture hee fell into ...

cobus Latomus of the same Vni
uersity of Louaine, after that
had beene at Bruxels, and the
thinking to doe a great acte
gainſt *Luther* and his fellow
made an oration before the E
perour ſo fooliſhly and ridi
culouſly, that hee was laughed to
ſcorne (almoſt) of the whole
Court: then returning thence
to Louaine again [illegible]
the Lecture her [illegible]